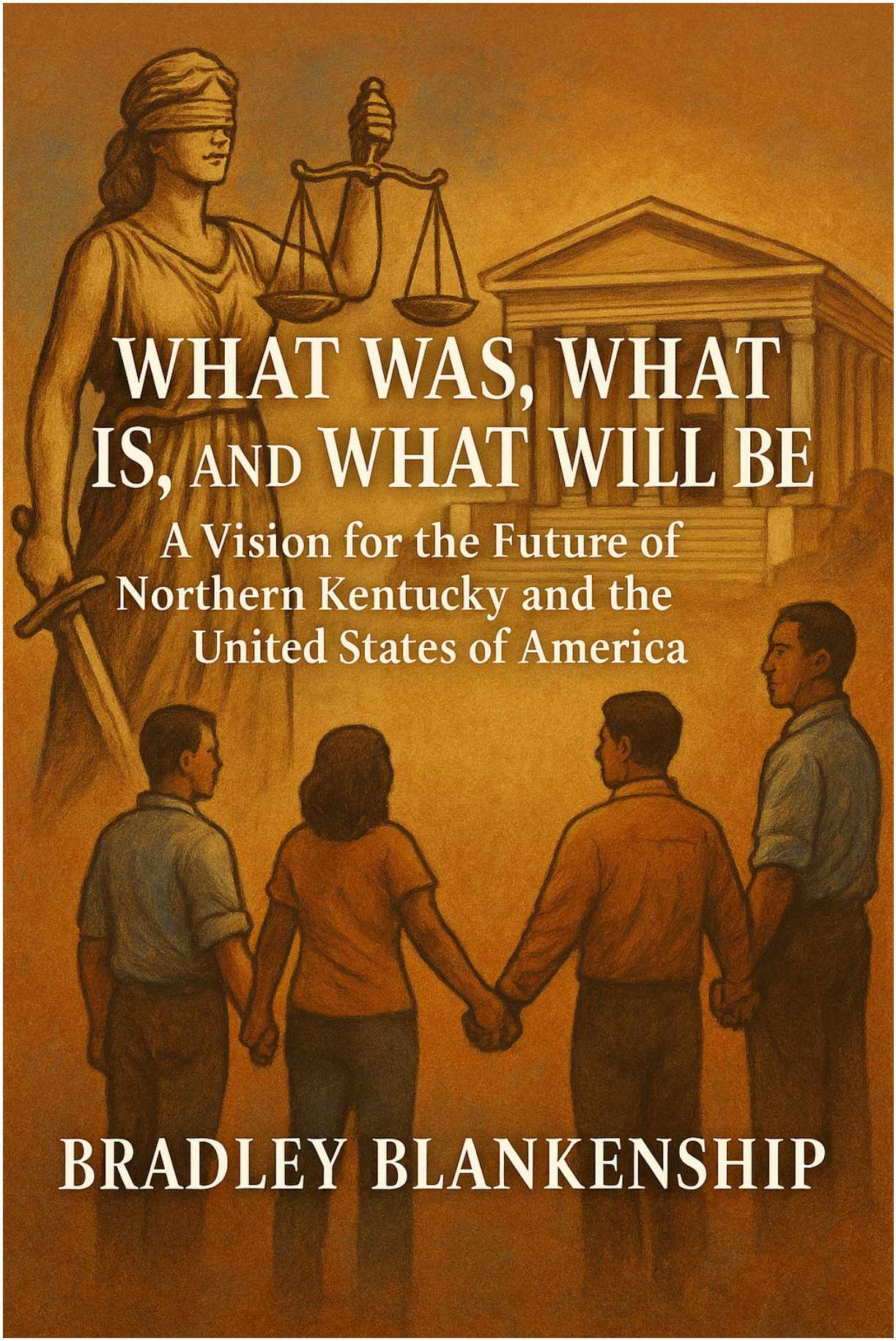

WHAT WAS, WHAT IS, AND WHAT WILL BE

A Vision for the Future of Northern Kentucky and the United States of America

BRADLEY BLANKENSHIP

Preface: At the Edge of the World

"You do not become a dissident just because you decide one day to take up this most unusual career… It begins when you begin to live within the truth." — Václav Havel[1]

My name is Bradley Blankenship, an investigative journalist and now, apparently, a very disruptive political dissident from the United States of America. I was born in Cincinnati, Ohio and raised in Burlington, Kentucky. My work as a journalist is rooted in my personal history, the stories of the people around me, and the collective trauma that has shaped my generation.

Having grown up in Boone County, a place where people value their families, their land, and the quiet peace of suburban life, I grew up in a small town with big secrets, a town where everything looked pristine on the outside but had an undercurrent of dysfunction that only those who lived there truly understood.

I grew up in a household defined by violence, secrecy, and betrayal. From a young age, I was subjected to repeated abuse by my father, Raymond Blankenship—a man I now believe is a serial predator and murderer, protected for decades by a corrupt network of law enforcement, prosecutors, and political allies in Northern Kentucky. Alongside my sister, I was humiliated, beaten, and psychologically broken down to what would likely constitute torture in most legitimate legal systems.

Photos were taken of us in states of distress and exploitation. When we tried to reach out for help—calling the police, reporting threats—we were ignored, punished, and in my case, pathologized and criminalized under false pretenses. My childhood was marked by profound trauma, and my adolescence and early adulthood was defined by dissociation, self-harm, substance use, and suicidal ideation. The system didn't just fail to protect me—it actively collaborated in the abuse.

Being an adolescent in Boone County wasn't easy. Like many others in my generation, I faced struggles that we carried silently, as though it was our collective burden to bear. I lost several friends along the way, victims of violence, addiction, and the suffocating despair that often accompanies small-town life when people don't have the resources or the courage to break free from the systems that hold them back.

In 2012, I lost a classmate, Johnny Pernell, who was struck by a vehicle as a pedestrian by an intoxicated driver. His death hit me hard. Johnny was one of the kindest people we all knew and his life was claimed too soon. He was one of many, and his loss was a reminder of how deeply the scars of this community run. In 2016, the death of my best

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[1] Havel, Václav. *The Power of the Powerless: Citizens Against the State in Central-Eastern Europe*. Edited by John Keane, M. E. Sharpe, 1985, p. 39.

friend, Nicholas Wilson, was another case in point to the tragedy of this generation of young people. His death sparked something in me—a realization that the forces that led to his demise were systemic, and that they weren't just happening to people on the fringes of society. They were happening to all of us.

As I grappled with the death of Johnny, Nick and others, I began to uncover a different set of scars—the ones left by the very systems meant to protect us. At that moment, my life's trajectory took on a new meaning. It wasn't just about being a passive observer anymore—it was about justice. Justice for the victims who had been ignored, silenced, or forgotten, just like myself. Justice for my generation, who had grown up with the scars of a system that cared more about maintaining power than protecting the people it was meant to serve.[2] The law was supposed to protect me, but I quickly realized that it was complicit in the very dynamics I was trying to survive.

During my time at Northern Kentucky University, where I studied political science and philosophy, I immersed myself in a wide range of thinkers—but found myself especially drawn to the existential inquiries of Edmund Husserl, Martin Heidegger, Albert Camus, and Jean-Paul Sartre. I was also deeply influenced by Immanuel Kant and, later, Noam Chomsky, whose analysis of language, power, and moral duty left a lasting impression. In September 2015, I had the chance to attend one of his lectures in New York City. His words from *The Responsibility of Intellectuals* have always stayed with me: "It is the responsibility of intellectuals to speak the truth and to expose lies." [3]

I never forgot these words or the responsibility they carry, and after that I knew I wanted to be a columnist and political analyst most of all. It was actually never my intention to be a reporter, though it is a profession I admire deeply and have found great meaning in because of my interest in broader legal and social theories. After college, I was left with no choice but to flee the United States and seek temporary refuge in Europe in my early 20s. The decision to leave my home country wasn't an easy one—it meant abandoning my life, my home, my community, and my friends. But it also meant preserving my life.

My fight for justice persisted, though from a distance, as I engaged with international contacts and focused on my own personal development. Even during those times, of which I have many fond memories, I could not escape the shadows of my past. The

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[2] I first encountered systems theory in high school through the work of John Searle, whose exploration of consciousness laid the foundation for my early understanding of emergent properties within complex structures. His book *The Mystery of Consciousness* presents a compelling critique of other prominent thinkers and an argument for what he calls "biological naturalism"—the idea that consciousness is both caused by and realized in the biological processes of the brain, yet remains irreducibly subjective. This insight profoundly influenced how I came to see truth, perception, and institutional behavior: not as static entities, but as dynamic, emergent realities within larger social systems. It helped me later understand political and legal theory, history, as well as depth psychology.

[3] Chomsky, Noam. *The Responsibility of Intellectuals*. The New York Review of Books, 23 Feb. 1967.

ghosts of Northern Kentucky lingered, particularly after my uncle's arrest in 2020. The legal proceedings surrounding his case became one of the greatest tests of my integrity as a public commentator on social affairs. Throughout it all, I have remained steadfast in my belief that principles outweigh any loyalty to family, state, or ideology.[4]

In addition to stating these beliefs publicly and immediately, I referenced this in my column with the *Global Times* in April of 2023, writing: "I believe that when the crimes are so horrible and so clearly unjust, they require each of us to be brave enough to abandon our loyalties to family, religion or ideology and speak out for the common good: for justice." [5]

Living abroad gave me the chance to reflect, to regain some clarity. I spent some in Ecuador, then years living in the Czech Republic, a stint in Brazil, and, finally, China, where I currently reside. My travels have allowed me to see how other societies have dealt with corruption, how they have fought for justice, and how they have worked to hold powerful people accountable. It has been a humbling experience, but it has also strengthened my resolve. I have seen that the fight for justice is not limited to one place or one set of circumstances. It is a global struggle: one I have seen in the historical memory of the Czech Republic's Velvet Revolution, Latin America's battle against authoritarian regimes, and the Chinese Revolution, as well as its reform and opening up era.

Through these experiences, I began to understand that my personal journey was not isolated—it was the story of many people in my generation, the ones who fought battles in silence and the ones who were pushed through the cracks of a supposedly broken system. The shared scars of those who grew up in Boone County, and in places like it across the country, have shaped who I am today. It's why I do the work I do. It's why I will continue to speak out, even in the face of overwhelming adversity.

I became a journalist and a political analyst out of my deep convictions and the things I witnessed in my early life. I eventually became the person who uncovered the full scope of what had happened in my community—not just to me, but to others. It is a duty I consider deeply sacred. I documented the intergenerational crimes of my family, the complicity of law enforcement, the obstruction of justice, and the failure of the courts to act. I tracked this pattern across other cases in the region. I sent this evidence to federal agencies, including the Federal Bureau of Investigation (FBI), and have so far received no guarantees of protection—only silence.

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[4] Fisher, Kody. "Confess to These Crimes: Accused Serial Rapist's Nephew Wants to Help Victims Get Justice." *FOX19 NOW*, 14 Feb. 2020,

[5] Blankenship, Bradley. "We Should Call Out the Dalai Lama's Behavior for What It Is." *Global Times*, 17 Apr. 2023.

I have now been de facto exiled from my home country for speaking the truth. But I've kept going. I've created a detailed timeline, submitted complaints to international bodies, and written this manifesto calling for reform and accountability. I am not simply telling my story—I am issuing a warning: this is what collapse looks like when institutions abandon their duty, and this is what justice looks like when someone refuses to be silenced.

When a deceptive predator can manipulate institutions and use the law as a weapon to terrorize his own child—because of long-standing local corruption and federal dereliction—then we are no longer a civilization. We are a façade of one, stretched thin over organized cruelty. What I lived through is not personal misfortune. It's proof of collapse in motion. And yet, there still remains hope.

There is one thing terror-based governance cannot extinguish—and that is hope. Hope is not optimism. It is not naïve faith. It is defiance in the face of despair. It is the quiet certainty that even when the world burns, the seeds of renewal still sleep beneath the ash.

The people of Northern Kentucky may live in despair, as do many across America. They watch as institutions collapse, as truth is traded for convenience, as language is mangled, and justice is mocked by the very mouths sworn to defend it. But even in this darkness, hope remains—not as sentiment, but as mandate.

This is the truth of history: nothing truly dies if it is kept alive. Life returns. Correction comes. Someone always rises. Life and death are not enemies—they are two expressions of the same force: the bush that will not be burned, and the fire that will not be extinguished. Eternal contradiction. What Heraclitus called "the fire." Within the decay, the seed of renewal is always waiting—just as volcanic ash, born from destruction, becomes the richest soil.

Today, I do not find myself in isolation, but in solitude. And solitude, rightly embraced, is not absence but opportunity—an invitation to sharpen, evolve, and prepare. I understand this moment not as a defeat, but as a strategic retreat. I am reminded of Henry David Thoreau's discussions in *Walden*, during his solitude in the wilderness of Massachusetts, where he writes: "What a man thinks of himself, that it is which determines, or rather indicates, his fate." [6]

I am also reminded of the countless others throughout history—figures abandoned by their institutions, misunderstood by their peers, yet destined to return not with vengeance, but with vision. Their solitude was not weakness. It was preparation, reflected in this passage from the *Corpus Hermeticum*:

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[6] Thoreau, Henry David. *Walden*. Edited by J. Lyndon Shanley, Princeton University Press, 2004, p. 8.

"O soul of mine, be sober and drive drunkenness from you; for you are drunk from ignorance… You have become a stranger to the world, for you have learned to see with the eyes of the divine. You are born of God and not of the world." [7]

Through my own experience, I have come to understand what this means, and what it means to be born of God and not of the world. I have seen the fragility of peace, the simplicity of life, and the transcendent power of truth. I have also grasped the profound brevity and preciousness of our time on Earth. I am reminded of the words of Seneca, who writes, "Learning how to live takes a whole life, and—what may surprise you more—it takes a whole life to learn how to die." [8] We are always becoming—always striving, evolving, and reckoning with ourselves and the world around us.

Friedrich Nietzsche's famous quote—"You must be ready to burn yourself in your own flame: how could you rise anew if you have not first become ashes?"—is a searing encapsulation of the process of this radical transformation.[9] It is not merely a metaphor for change; it is a declaration that true evolution of the self demands the violent destruction of what is no longer true, no longer vital, no longer *you*.

In this context, Nietzsche is echoing the oldest spiritual and mythic traditions—from the Phoenix of ancient myth to the alchemical stage of calcination, where the ego is reduced to ash before integration can begin. He is calling for the death of the inauthentic self, the socially conditioned mask, the fearful persona that clings to safety and identity even as it suffocates the soul.

To "burn in your own flame" is to willingly confront the terrifying realities within: your trauma, your rage, your illusions, your history. It is not an act of self-destruction in the pathological sense—it is an act of purification. The fire is not external—it is our own. And therefore, it is not meant to consume us, but to liberate us from falsehood. And yet the bush remains unburned: life goes on.

This is the dance of life and death, of decay and renewal—the eternal rhythm of the cosmos. In my solitude—abandoned by family, community, and nation—I have learned something enduring: when all else is stripped away, when status and safety, affection and belonging have been torn from you, only one thing remains unshakable.

The truth. Not comfort. Not consensus. Truth. And that is where I now stake my claim. That is where I live, here, now, and for the rest of my life. In the territory of

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[7] Hermes Trismegistus. *Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius in a New English Translation, with Notes and Introduction*. Translated by Brian P. Copenhaver, Cambridge University Press, 1992, Book I, lines 24–26.
[8] Seneca. *Letters from a Stoic*. Translated by Robin Campbell, Penguin Classics, 1969, Letter 23.
[9] Nietzsche, Friedrich. *Thus Spoke Zarathustra*. Translated by R.J. Hollingdale, Penguin Classics, 1969, p. 90.

truth—uncharted, often thankless, but sovereign. It does not promise safety, but it offers dignity. It does not guarantee victory, but it anchors the soul. And in a world that trades integrity for expedience, that alone is revolution. To stand in dignity, to never lose one's soul, is the ultimate act of defiance.

I did not merely survive hardship—I survived a decades-long attempt to annihilate my existence as an independent moral subject. What I endured was not a singular act of repression, but a coordinated, generational campaign to sever me from truth, from history, and from myself. They did not only seek to break my body—they set out to fracture the very fabric of reality around me, to destroy my soul, to entomb me in a lie so total that resistance itself would appear delusional. And tragically, many have leapt to that conclusion—aligning themselves with the very crimes I have survived, without so much as the courtesy of due diligence or the usage of basic logical deduction.

I am not bound by the failure of my fellow Americans' imagination anymore. Today, I stand firm. What you hold in your hands is not simply a manifesto—it is a resurrection. A resurrection of reason, of conscience, of memory. A document born not from peace, but from pressure. Not from consensus, but from collision. I write as one who has stood inside the blast radius of a collapsing order and chosen not to flinch. They came for my voice. They tried to rewrite my story. They built a machine designed to erase me. And I am still here.

If I am ever able to safely repatriate to the United States of America—if my civil rights are restored, my security guaranteed, my political rights ensured, and my basic humanity acknowledged—then one day, I hope to return not as an exile, but as a contributor. It is my dream to become an academic, perhaps a psychologist or a prosecuting attorney, and to work with children who have endured similar abuses. I want to collaborate with law enforcement agencies around the world to solve cold cases. I want to give lectures. I want to teach. I want to heal. I want to help the world. That is all I have ever wanted.

But now is not the time for dreams of tenure or retirement. Right now, my community and I are in the middle of an existential war—for truth, for justice, for our very souls. And let me be clear: I intend to win. I stand now at the edge of the known world, bearing witness not only to the crimes of a regime, but to the endurance of truth when all else falls away. This is not vengeance. This is not madness. This is what it means to live in truth when the world itself is built on lies.

I often think of Cincinnatus, the Roman general for whom the city of my birth is named. In a moment of crisis, he was entrusted with extraordinary power—not because he sought it, but because he was needed. When the danger passed, he gave that power back and returned to his farm. His story has endured as a quiet example of civic

responsibility—leadership without self-interest. I relate to that in a personal way. I never wanted to become an investigator, a whistleblower, or someone forced to master the tools of law, intelligence, and political strategy just to survive. But my circumstances left me no choice. I was pulled into something much larger than myself, and now I'm committed to seeing it through—not for power, but because it's the only the path to peace and truth.[10]

This brief work is a testament to the commitments I maintain as a historical witness, a reflection on the personal history that has shaped my life as both a journalist, intellectual, and an individual. It's a window into some of my journey, and the journey of many others who have fought for truth, justice, and a better future. The battle scars we carry may be painful, but they are also the marks of survival. And through them, I will continue to fight for those who have no voice, and for the truth that has been hidden for far too long.[11]

I am no longer asking to be heard. I am making myself impossible to ignore.
I have begged. I have reasoned. I have documented, with meticulous care, the crimes committed against me and against others. And I have waited—for justice, for accountability, for someone in power to uphold the oath they swore. That time has passed. They have *chosen* dereliction.

Now, I speak not for approval, but for the record. I speak so that history cannot say it did not know. I speak so that those who come after me will not walk blindly into the same abyss. Silence is no longer an option. Survival is no longer the goal. The goal is truth—relentless, unvarnished, and absolute. As Dietrich Bonhoeffer wrote in *Ethics*: "The ultimate question for a responsible man to ask is not how he is to extricate himself heroically from the affair, but how the coming generation is to live." [12]

Within this framework, I write for the next generation. For the children still trapped in silence. For the future that depends on the reckoning we refuse to have. If justice does not come from above, it will rise from below. If it is denied in courtrooms, it will speak from classrooms, from journals, from street corners, and from the mouths of those who refuse to forget. Let it be said: *there is no path forward without accountability*.

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[10] Cornell, Timothy J. *The Beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000–264 BC)*. Routledge, 1995, pp. 318–320.
[11] A more comprehensive autobiography involving my personal life and investigation, all evidence-backed, will be released in a forthcoming memoir.
[12] Bonhoeffer, Dietrich. *Ethics*. Translated by Neville Horton Smith, edited by Eberhard Bethge, Touchstone, 1995, p. 5.

Introduction

We stand at a pivotal moment in history, one in which the very foundations of our democratic institutions are being tested. The principles that once anchored our society—justice, fairness, accountability—are increasingly under siege. The denial of fundamental rights, the suppression of truth, and the harassment of those who dare to speak it have become commonplace. What was once considered unthinkable is now part of the daily landscape, and the consequences of this breakdown are being felt in every corner of society. From the halls of power to the streets where citizens march for their rights, we find ourselves at a crossroads. The path we choose now will determine the future of our democracy.

This manifesto is not simply a call to action; it is a declaration of intent to resist the pervasive injustices that threaten our core values. We are witnessing an unprecedented erosion of accountability, as those in power systematically shield themselves from scrutiny while targeting and silencing those who challenge their authority. What we are witnessing is no longer a series of isolated incidents but a coordinated effort to undermine the very rule of law that has served as the foundation of our society. The result is not just a broken system—it is a system actively working against the interests of its people.

I am deeply inspired by the historical Committee of 500, a group that rose to confront the organized crime and corruption that plagued its time in Northern Kentucky. The members of that committee understood that the fight for justice was not a passive endeavor. It required organized action, the courage to face down powerful adversaries, and an unwavering commitment to the truth. The historical lessons I draw from this group are as relevant today as they were then. As we face the challenges of our own time, we must take up their mantle and confront the systems of power that have allowed corruption, inequality, and injustice to flourish.

The goal of this manifesto is not merely to expose the broken systems we find ourselves battling, but to lay the groundwork for rebuilding our democratic institutions on the principles of fairness, justice, and equal protection under the law. My vision is to create a society where those in power are held accountable, where corruption is not tolerated, and where the rule of law is respected and enforced without exception. This is not just an ideal; it is a necessity. Without these principles, democracy itself is in jeopardy.

The actions of those in power—their manipulation of laws, their use of state institutions to further personal or political agendas, and their disregard for the rights of citizens—are not just random or uncoordinated. They are part of a larger, systemic pattern that weakens the very fabric of our society: a machinery of evil with algorithmically-calculated cruelty.

The breakdown of institutions, the rise of authoritarian tactics, and the increasing isolation of individuals from the political process are all interconnected. These actions are not only harmful in their own right, but they perpetuate a cycle of distrust, fear, and apathy that ultimately destroys the foundation upon which democracy stands.

In this book, I will offer a roadmap to fight back against this tide of corruption and erosion, as I see it, based on my lived experience and extensive research. It offers a way forward—one rooted in law, organized resistance, and collective action. I will not resort to violence or lawlessness in my efforts; instead, I urge others to fight for justice using the very systems that are meant to serve the public good. This means pushing for legal accountability, advocating for transparency, demanding that those who hold power do so in a manner that respects the rights of all people, and withdrawing consent from the criminal state. We must confront this injustice head-on, not with anger or vengeance, but with a steady, unwavering commitment to truth.

This manifesto begins with a basic overview of the situation—an introduction to the forces that have brought us to this critical moment. It presents actionable steps for the public to engage in, encouraging participation and resistance at the grassroots level. It offers a starting point for anyone willing to join the fight for a fairer, more just society. For those who seek a deeper understanding of the problems we face and the systemic forces at play, this manifesto also expands into a more detailed analysis, examining the patterns of corruption and the mechanisms by which they are perpetuated. It provides theoretical analysis based on political theory, psychology, and philosophy.

In this time of unprecedented challenge, we are called to action—not just as individuals, but as a collective force for change. The stakes are high, and the time to act is now.

Background

Throughout my independent investigation, I have uncovered significant criminal activity within my local justice system and public institutions. These are not isolated incidents but part of a disturbing and clearly identifiable pattern: entire police forces, judiciaries, prosecuting attorneys' offices, and public offices within our local jurisdictions in Northern Kentucky are operating as criminal enterprises themselves. They are complicit in supporting illicit activity, while failing to investigate or prosecute serious crimes, including human trafficking, capital offenses, rape, and more.

This issue is not new. It is deeply rooted in Northern Kentucky's history with organized crime. In particular, the city of Newport, in Campbell County, has long been a hotspot for criminal activity, particularly prostitution. This legacy dates back to the Civil War era, when Newport became infamous as a "Sin City" around the time of the Newport Barracks. The history of this corrupt legacy is so profound that the term "hooker," as

used in the English language to describe a prostitute, originates from General Joseph Hooker, a Commander in the Northern Department headquartered in Cincinnati, which included Newport.

Richard Challis writes in his oral history project on the subject, "In contrast to the economic growth and cultural development which Newport could have shared with The Greater Cincinnati area, it took a sharp turn in the opposite direction, in the early twentieth century. In fact, Newport became the Midwest's "Sin City" from its identification with vice and corruption. From Prohibition until the early sixties, illegal gambling, prostitution and nude entertainment made Newport a 20th Century boomtown and Cincinnati's playground." [13]

Organized crime's legacy spread around Northern Kentucky beyond Newport and Campbell County. For example, Challis notes how it spread to Boone County: "Although the Cleveland Four distributed liquor in the Newport area, their first direct move into metropolitan Cincinnati came with the contract assassination of Dutch Schultz… Within days of Schultz's 1935 assassination in New York, the Cleveland Four took that track over, renaming it River Downs, a track that continues to run today. Soon afterward, they purchased Latonia Park and a dog track in Florence, Kentucky, right outside Newport, which they turned into a horse track. Later, it was renamed Turfway Park, a track now owned by Keeneland Racetrack." [14]

It is a matter of historical record that the public largely turned a blind eye to organized crime, while many politicians in Kentucky and beyond were either bribed by the mafia or blackmailed—including the former director of the FBI, J. Edgar Hoover. Major newspapers, such as the *Cincinnati Enquirer*, received mob payouts to ignore public corruption and criminal activity. It wasn't until Robert Kennedy—father of today's Health and Human Services Secretary, Robert F. Kennedy Jr.—established federal grand juries to investigate organized crime that any serious legal action was taken.

Challis continues in his account, "Organized crime could never have survived and developed on a large scale without the 'protection of the law-enforcement agencies.' This 'protection' was facilitated by a police force that often ignored organized crime's existence and sometimes even supported it. On June 15, 1961, Attorney General Robert Kennedy declared, 'The problem of organized crime will not really be solved as long as the attitude of the American people remains what it is; acceptance of crime and

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[13] Challis, Richard. "Northern Kentucky, The State's Stepchild: Origins and Effects of Organized Crime." *The Journal of Kentucky Studies*, vol. 29, Sept. 2012, p. 4.
[14] Challis, Richard. "Northern Kentucky, The State's Stepchild: Origins and Effects of Organized Crime." *The Journal of Kentucky Studies*, vol. 29, Sept. 2012, pp. 7-8.

corruption, and as long as Americans are only interested in getting a bigger TV set, a bigger car, and earning an extra buck.'" [15]

Today, not much has changed. It is evident that the institutions meant to serve us are failing to meet the challenges of our time, as they were built during an era when lawlessness reigned supreme. Kentucky has long suffered from one of the most corrupt and mismanaged governments in the country. The contradictions of today now place our local jurisdictions in Northern Kentucky—undoubtedly the most corrupt in the state and probably the country—as a direct threat to national security. The solution lies in addressing the root cause of these heinous acts, which is that our institutions were built by criminals, brick by brick. It is not merely a matter of restoring the rule of law; it is about implementing the rule of law where it has never existed.

C.S. Lewis writes, "A sum can be put right: but only going back till you find the error and working it afresh from that point, never by simply going on. Evil can be undone, but it cannot 'develop' into good. Time does not heal it. The spell must be unwound, bit by bit, 'with backward mutters of dissevering power'—or else not. It is still 'either-or.' If we insist on keeping Hell (or even Earth) we shall not see Heaven: if we accept Heaven we shall not be able to retain even the smallest and most intimate souvenirs of Hell." [16]

This truth resonates powerfully when applied to the situation we face today. Our institutions, particularly those in Northern Kentucky, were not just shaped by a history of corruption but built upon it. The very foundation of our legal and governmental structures has been tainted by the criminals who designed them. The error was made long ago, and time has not healed it—indeed, it has allowed the rot to grow deeper.

To address the issues we face, we cannot simply move forward as if nothing has happened. The corruption must be unraveled—not by ignoring the past, but by confronting it head-on, piece by piece. Only by addressing the systemic injustice at its roots can we create a system that genuinely serves the people. We cannot move forward without first reckoning with the past—and that means we cannot accept the present reality as anything other than a call for radical transformation.

C.S. Lewis writes further, "Hell is a state of mind—ye never said a truer word. And every state of mind, left to itself, every shutting up of the creature within the dungeon of its own mind—is, in the end, Hell. But heaven is not a state of mind. Heaven is reality itself. All that is fully real is Heavenly. For all that can be shaken will be shaken and only the unshakeable remains." [17]

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[15] Challis, Richard. "Northern Kentucky, The State's Stepchild: Origins and Effects of Organized Crime." *The Journal of Kentucky Studies*, vol. 29, Sept. 2012, p. 20.
[16] Lewis, C.S. *The Great Divorce*. Harper Collins, 1946, Preface.
[17] Lewis, C.S. *The Great Divorce*. Harper Collins, 1946, pp. 36-37.

We are at a critical juncture: either we confront the Hell that has been allowed to fester within our institutions, or we will be unable to ever reach the Heaven of true democracy, justice, and accountability. The choice is ours, and it is clear—we must choose the path of transformation, no matter how difficult the journey. We must acknowledge the reality of what is happening around us and work toward a resolution.

The Situation Today

The situation today remains deeply perilous, reflecting a pattern of systemic corruption and failure within the justice system in Northern Kentucky. Over the decades, a disturbing series of events has unfolded—each shedding light on the deep-rooted issues that have plagued local authorities and the inability or unwillingness of officials to hold perpetrators accountable. These incidents, though varied in scope, are intricately connected by their common thread of law enforcement failure, unaccountable public officials, and the invisible web of complicity that enables criminal activity to thrive.

May 29, 2011: The Murders of Bill and Peggy Stephenson

On May 29, 2011, the brutal murders of Bill and Peggy Stephenson took place in Florence, Kentucky—a heinous and ritualistic crime. The case went unsolved for 14 years until I, a journalist and a violent crime victim, decided to investigate my father's criminal activity after receiving escalating threats meant to deter me from, and I quote, "bringing up the past."

Experts had long agreed that this was a "solvable crime," a conclusion I am inclined to agree with, given the fact that, without any institutional support or subpoena power, I found the most plausible suspect (my father) by studying psychology through YouTube, reading academic papers published by the FBI, and gathering evidence related to my uncle's crimes (see: William Blankenship's conviction in 2024), connecting the dots, building a robust psychological profile, and constructing a statistical analysis that tied my father, Raymond Blankenship, to the crime with near-certainty.[18] I also tied this case to the longest-running, state-level criminal protection racket in U.S. history.

Throughout this process, I attempted repeatedly to get law enforcement involved, only to face mortal threats, obstruction, and conspiracies against me from police and legal professionals in collusion with my family, who are part of an ongoing criminal enterprise.[19] After being blocked at every turn, I was forced to flee the country, forcing a federal response via diplomatic channels. Meanwhile, local law enforcement left my

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[18] "Experts: Stephenson Murder Case Is 'Solvable Crime.'" *FOX19 Now*, 16 Nov. 2012.

[19] I possess extensive documentation supporting these claims, including videos, recorded confessions, and transcripts of court proceedings, all of which will be included in forthcoming legal filings. A Bayesian analysis of the established facts— independent of the supporting evidence —places the likelihood of my core allegations between 95% and 99% certainty.

friends vulnerable to retaliation. This represents an unprecedented failure by law enforcement.

My father would go on to hijack public resources to oppress me over the years—beginning in 2011 and continuing through 2012, 2014-2017, and later in 2024—as I fought to expose his criminality. This culminated in one of the most egregious miscarriages of justice in modern history, designed not only to cover up this horrific crime but to destroy the life of an innocent person and force them into constructive exile.

May 29, 2012: The Murder of Michelle Mockbee

On May 29, 2012, the brutal murder of Michelle Mockbee in Florence, Kentucky, became the subject of national media attention, not only because of the heinous crime but because of the shocking failures in the investigation that followed. Commonwealth's Attorney Linda Tally Smith had an affair with the lead detective on the case, creating what many saw as a conflict of interest and compromising the integrity of the investigation.[20]

Worse still, the defense was not provided with exculpatory evidence, a critical violation of basic due process. The failure to uphold justice was so evident that the case would later result in David Dooley receiving a retrial, prosecuted by then-Attorney General Andy Beshear.[21] The public's confidence in the system was severely shaken, laying bare the unethical relationships that permeate the justice system in Northern Kentucky.[22]

June 23, 2012: The Death of Brooke Chance

On June 23, 2012, a family, which included Brooke Chance, attended a festival at Mary Queen of Heaven. Unable to find parking, they parked on the side of Donaldson Road, along with many others. After attending for a couple of hours, they were walking back to our car when they were struck by a red Hyundai Santa Fe driven by Christy Vance. The police arrived, and Brooke was rushed to the hospital, where she later died.

The deputy at the hospital stated they had multiple reasons to believe Vance was under the influence, requesting a blood draw, and noted her history of drug and alcohol abuse, including a DUI in 2010. Despite this, Vance was not arrested that night or any time afterward.

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[20] They claim that the affair began after the investigation.
[21] The individual who leaked this evidence to the Attorney General's office has not been publicly identified and remains untraceable. Sources indicate they may have been compelled into a form of self-imposed exile from Boone County, likely due to threats or coercive pressure.
[22] Hawkins, Erik. "David Dooley's Defense Floated Other Suspects in Michelle Mockbee's Murder." *Oxygen*, 7 Aug. 2019.

Nine months later, Brooke's husband received a call from Jane Sora, a local prosecutor in Boone County, who informed him that no charges would be filed, citing Deputy Parson's investigation, which contradicted the testimonies of five eyewitnesses. These witnesses all stated that Vance swerved off the road and struck the family in a manner that seemed intentional. Commonwealth's Attorney Linda Tally Smith repeatedly supported this decision in the news media despite a well-supported public petition with thousands of signatures.[23]

April 26, 2014: The Death of Samantha Ramsey

Samantha Ramsey, a 19-year-old woman, was tragically killed by Boone County deputies in a controversial incident. Despite calls for a thorough investigation, local authorities moved quickly to justify the officers' actions, and the case was dismissed before a local grand jury without criminal charges. There were numerous discrepancies in this investigation, including the fact that important witnesses, such as myself, were never interviewed.[24]

The failure to hold the officers accountable once again exposed the deep-rooted corruption and injustice within local law enforcement and raised serious questions about the disproportionate use of force and the lack of transparency in handling such cases. Authorities settled out of court in a multi-million dollar deal with the family, suggesting signifcant liability.[25]

November 17, 2014: The Lenient Sentence for Christopher Lieberum

The case of Christopher Lieberum, who was convicted on 17 counts of sodomy and rape against minors under 16 years old, further highlights the pervasive failures within Northern Kentucky's legal system. Lieberum was sentenced to a mere five years of probation and a $1,000 fine, despite the severity of the crimes. The father of one victim called the sentence "too light," and local media, particularly WLWT, highlighted the injustice.[26]

Yet, Boone County Commonwealth's Attorney Linda Tally Smith defended the decision, labeling it as "standard procedure." This lack of accountability for such grave offenses,

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[23] Information on this case is scarce, and I have been unable to secure cooperation from the family regarding this matter. Sources suggest that Vance may have tangential—and potentially familial—ties to law enforcement, which could help explain her apparent evasion of accountability.
[24] Griffin, Dan. "Federal Court Docs Reveal New Information in Samantha Ramsey Case." *WLWT*, 18 Aug. 2016.
[25] While I do not have direct evidence, such patterns are consistent with instances in which a higher authority—such as the Department of Justice—intervenes discreetly to preserve institutional legitimacy.
[26] Mutasa, Tammy. "Victim's Family Considers Convicted Sex Offender's Sentence Too Light." *WLWT*, 18 Nov. 2014.

particularly in a case involving minors, is a clear indicator of the systemic failures that allow violent predators act with impunity.

February 13, 2017: The Murders of Abigail Williams and Liberty German

In February 2017, Abigail Williams and Liberty German were murdered near Delphi, Indiana, in a case that displayed elements of premeditation and the coordinated control of multiple victims. Despite the presence of video and audio evidence, the case remained unsolved for several years. In 2020, my father, Raymond Blankenship, made unsolicited comments to me suggesting an unusual familiarity with the Delphi murders, including an implication that my uncle may have been involved, stating that he believed William worked in the area.

At the time, these remarks struck me as strange. In hindsight, they appear consistent with a broader behavioral pattern I have documented linking my father to ritualistic violence across state lines. While I do not possess direct physical evidence connecting him to the Delphi case—and indeed, the investigation itself has remained unusually opaque—his unsolicited knowledge, his proximity to other known serial offenders (including his brother William Blankenship and former co-worker David Hopper), and the behavioral similarities between multiple cases raise legitimate questions.[27]

I am not drawing definitive conclusions. Rather, I am sharing credible observations and documented patterns that warrant further scrutiny—not only of the Stephenson case, but also of potentially related unsolved murders in the region, including Delphi, which the authorities themselves were already examining. I fully recognize the sensitivity surrounding this case and offer this information with the utmost care and respect for the truth.[28]

August 12, 2017: The Charlottesville Tragedy

In a chilling example of radicalization and extremism, James Alex Fields, Jr., a man originally raised in Boone County, drove his car into protesters at the "Unite the Right" rally in Charlottesville, Virginia, killing Heather Heyer and injuring dozens. Locals in Boone County knew Fields as a known extremist, and students at Randall K. Cooper High School had even tried to alert authorities about his dangerous behavior but were rebuffed. The failure to intervene while Fields was still a student further demonstrates the complicity and negligence of local authorities, who ignored warning signs that could have prevented the tragedy.[29]

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[27] Paolello, Sheree. "'Blue-Eyed Rapist' Talks About His Crimes." *WLWT*, 11 Feb. 2013.
[28] "Kentucky Detective Investigating Possible Connection Between 2011 Double Murder and Delphi Case." *FOX59*, 2 Mar. 2023.
[29] Shapiro, T. Rees, et al. "A Neo-Nazi's Rage-Fueled Journey to Charlottesville." *The Washington Post*, 18 Aug. 2017.

May 3, 2018: Tim Nolan's Conviction for Human Trafficking Crimes

The case of Tim Nolan, a former Campbell County judge sentenced for human trafficking offenses, is a prime example of how local officials allowed criminal activity to fester within the very institutions meant to uphold justice. Nolan's crimes spanned decades, and victim statements pointed to a network of local police officers and judges who had been covering up his criminal enterprise, which allegedly had an interstate element.[30]

Despite the gravity of the case, local media, particularly the *Cincinnati Enquirer*, failed to investigate the obvious corruption angle, further enabling the system of abuse to persist. They also failed to investigate the fact that Mr. Nolan was preying on women with substance use disorders, knowing that this would systematically invalidate them in the eyes of the law in our region due to social stigma.

June 27, 2020: The Killing of Michael Pelley

On June 27, 2020, Michael Pelley was shot and killed by Boone County deputies. Local television stations reported that Pelley's family disputed the police's account of events, with some of his friends describing the incident as out of character for him. Witnesses suggested that a retired officer may have called in what amounted to a hit on Pelley after an altercation at a bar.[31]

Despite the suspicious circumstances, the *Cincinnati Enquirer* failed to report the story, and the Kentucky State Police took over the investigation. However, no charges were ever brought against the officers involved, and the story quickly faded from public attention. This case highlights yet again the lack of transparency and accountability in law enforcement, as well as the failure to investigate police misconduct adequately.[32]

January 6, 2022: Robert Poole's Sentencing

The sentencing of Robert Poole, an attorney in Boone County linked to the Tim Nolan case, revealed a larger network of corruption involving legal professionals in Northern Kentucky. Poole's involvement in human trafficking offenses and the subsequent investigation further underscore the deep entanglements between law enforcement, the legal system, and organized crime in the region. The failure to fully address and

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[30] Wartman, Scott. "Former Judge Tim Nolan Sentenced to 20 Years. 'You… Made Me Lose Hope,' One Victim Tells Him." *The Cincinnati Enquirer*, 3 May 2018.
[31] "Family Challenges Police Account of Fatal Hebron Shooting." *WCPO*, 27 June 2020.
[32] I have spoken with individuals connected to this case, including members of law enforcement, whose accounts contain significant logical inconsistencies. Based on this, I find the family's version of events to be the most credible.

investigate these connections continues to leave the public vulnerable to further exploitation.[33]

February 28, 2024: William Blankenship's Conviction

On February 28, 2024, William Blankenship, a member of my family in Campbell County, was convicted for sex crimes after an investigation following his arrest in Hamilton County, Ohio in February 2020 and a subsequent trial. Notably, the *Cincinnati Enquirer* obfuscated the Blankenship family's identity, omitting crucial details, such as the fact that William's father was a member of law enforcement and the treasurer of the Campbell County Fraternal Order of Police.[34]

This failure to disclose important information raises questions about potential connections between the Blankenship family and criminal activity in the region, particularly regarding the cover-up of William's actions and others connected to his crimes. An obvious organized crime element related to William's was not pursued despite clear evidence and actionable intelligence.[35]

July 7, 2024: The Florence Mass Shooting

On July 7, 2024, Chase Garvey carried out a mass shooting in Florence, Kentucky, killing four people and injuring three others. What followed was a lack of thorough investigative reporting, as local television stations failed to connect Garvey's history of sex offenses with his ability to obtain a firearm.[36]

Media outlets also neglected to emphasize that one of the victims was Garvey's ex-girlfriend, failing to recognize the clear gender-based motive in this hate crime. The *Cincinnati Enquirer*, for instance, further failed to investigate the glaring corruption surrounding Garvey's reduced sentence, offering only passive language about his $25,000 bond without revealing who posted it. This case, like many others, illustrates the failure of local authorities and the media to address corruption and criminal behavior at the core of these events.

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[33] Goffinet, Jared. "Northern Kentucky Attorney Sentenced in Boone County for Human Trafficking Charges." *FOX19 Now*, 6 Jan. 2022.
[34] Bentley, Quinlan. "Serial Rapist Who Kept 'Child Bride' Gets Decades-Long Prison Sentence for NKY Assaults." *The Cincinnati Enquirer*, 1 Mar. 2024.
[35] I spoke directly with Detectives Michael Rowland and Brandon Vance regarding this matter. They attributed the failure to prosecute to former Commonwealth's Attorney Michelle Snodgrass, identifying her as the central figure in the decision not to bring charges. A clear conflict of interest exists: my grandfather served as the long-time treasurer of the Campbell County Fraternal Order of Police, while Ms. Snodgrass's father was the long-standing Campbell County Clerk. Additionally, Ms. Snodgrass appears to have had a similar conflict in the high-profile Tim Nolan case, which may explain why that prosecution was ultimately handled by Kentucky's Deputy Attorney General.
[36] "Kentucky Mass Shooting in Florence Leaves Multiple Victims." *CNN*, 6 July 2024.

January 3, 2025: The Harsh Arrest of Michael Howard

On January 3, 2025, the Boone County Sheriff's Department announced the arrest of Michael Howard, charging him with 40 counts of child sexual abuse and sodomy, and setting a $250,000 bail, after a five-day investigation.[37] This move followed just after I had presented evidence of corruption within local law enforcement, and I personally see this situation as a reactive measure to walk back the mishandling of a child abuse and human trafficking I had reported (involving myself and my sister), which the police interfered in by leaking details of the complaint to my father, purposely sabotaging the investigation and conspiring against me to obstruct justice.[38]

These charges also appear to be a due process violation and highly dubious, as substantiating 40-instances of child abuse in five days is highly implausible, and, even if supplied with probable cause, are still out-of-line with the state's prosecution guidelines.[39] Additionally, it is also a break with what the Boone County Commonwealth's Attorney's office had previously described in the case of Chris Lieberum as typical and I believe, based on these facts, it shows the arbitrary use of state power in Boone County's legal system.

February 2025: Preferential Treatment for T.J. Roberts

On February 4, 2025, I emailed Representative T.J. Roberts, warning him that the Boone County Sheriff's Department has been exposed as a criminal organization and that he should be cautious about his relationship with them, as well as advocate for police reform legislation. Despite the gravity of the warning, Roberts ignored the email.

Several days later, Roberts publicly leaked the home address of Kentucky's Secretary of the Cabinet for Economic Development in a Facebook post. This post was part of an accusation of "corruption" against Governor Andy Beshear. I flagged this incident directly to the state employee in question. I also forwarded it directly to Boone County detectives, Kentucky State Police Detective Jeffrey Gaby, and the FBI via X, calling for an investigation into Roberts' actions.

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[37] "Michael Howard Arrested for Sexual Abuse After Victim Steps Forward." *LINK nky*, 3 Jan. 2025

[38] I found later that the police deleted the complaint I made (P24108550, 7/22/24, K. Huebner, Badge # 3771).

[39] Office of the Attorney General, Commonwealth of Kentucky. *Child Abuse Prosecution Toolkit*. 2021.

However, despite the clear and significant nature of the allegations, attempts to hold Rep. Roberts accountable were apparently ignored by the relevant authorities (though it does seem that the employee's lawyer approached Mr. Roberts).[40]

April 16, 2025: False Arrest of Sebastian Ernst

In Falmouth, KY, police arrested former Mayor Sebastian Ernst during a public city council meeting, despite legal advice against it. Body camera footage revealed that multiple attorneys advised the officers not to proceed with the arrest, citing the public nature of the meeting and the Kentucky Open Meetings Act. Nevertheless, the police chief insisted on the arrest, leading to charges that were later dropped. Ernst plans to file a federal lawsuit against the city for civil rights violations and has suggested a conspiracy against him by a group of local officials.[41]

Staffing Shortages and Training Delays

Northern Kentucky police departments are facing significant staffing challenges, a hallmark sign of institutional disillusion. Recruitment numbers have plummeted, with some departments reporting a drastic decrease in applicants over the years. Additionally, the process to train new recruits is lengthy and cumbersome, often taking up to two years due to limited academy slots and extended training periods. This has led to operational strains and concerns about the readiness of new officers.[42]

Civil Rights Concerns

The Florence Police Department faced a federal lawsuit after two pregnant officers were denied reasonable accommodations and forced into unpaid leave. The Department of Justice intervened, resulting in policy changes and compensation for the affected officers. This case highlights issues of discrimination and the need for systemic reforms within the department.[43]

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[40] Based on my investigation and behavioral observations, there appears to be a reflexive assumption among law enforcement personnel and segments of the community—likely rooted in regional history—that the criminal justice system exists to serve personal retribution rather than public restoration. My report against Mr. Roberts was not motivated by personal retaliation, gain, or notoriety; it was driven by the belief that such conduct by an elected official fundamentally erodes the integrity of our public institutions.

[41] Horn, Molly. "Despite Lawyer's Advice Not To, Body Cam Shows Police Arrest Former Falmouth Mayor." *WCPO 9 Cincinnati*, 1 May 2025.

[42] Granger, Nathan. "Police Departments Fight a Numbers Game for Recruits." *LINK nky*, 8 Apr. 2024.

[43] "A Better Balance Fights for Pregnant Police Officers in Kentucky — and Wins!" *A Better Balance*, 3 May 2017. Updated 2 Apr. 2025.

Community Relations and Trust Deficit

Public trust in law enforcement has been eroding, exacerbated by incidents of misconduct and a perceived lack of accountability. Efforts are being made to bridge this gap, such as integrating social workers into police departments to address mental health crises and reduce repeat calls. However, these initiatives are still in their early stages and face challenges in implementation and acceptance.[44]

Passive Enabling of Domestic Extremism

The crisis unfolding in Northern Kentucky is not limited to corruption, obstruction, or the abandonment of survivors. It extends into a deeper, far more dangerous failure: the passive enablement of domestic extremism by local authorities who either lack the will, the capacity, or the political courage to intervene.

The recent election of T.J. Roberts—a figure with publicly documented extremist views, including antisemitic rhetoric consistent with neo-Nazi ideology—is not an isolated embarrassment.[45] It is symptomatic of a broader structural decay. This pattern echoes a deeper and more alarming precedent: as noted previously in the case of James Alex Fields Jr., the Boone County native who later carried out the deadly vehicle attack at the "Unite the Right" rally in Charlottesville, Virginia.

Fields' descent into organized white supremacist violence was not a sudden aberration; it reflected a longstanding failure of local institutions to monitor, intervene, or disrupt extremist trajectories developing within their own communities. The warning signs existed. The ideology was visible. The inaction was systemic.

Parallel to these political capitulations, there remains a documented and ongoing presence of white supremacist organizations—including networks affiliated with the Ku Klux Klan and neo-Nazi cells—operating within the region.[46] These movements continue to recruit, propagate hate, and undermine civil rights, while law enforcement agencies and elected officials remain, at best, inactive observers. There are even open Nazi rallies in neighboring Cincinnati, Ohio, that, while not yet proven, could have likely originated from actors in Northern Kentucky.[47]

Their failure to intervene against organized domestic extremism stands in stark contrast to the hypervigilance and aggressive tactics deployed against survivors and

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[44] Parnell, Haley. "Police Social Workers Fill Critical Gaps in NKY Policing." *LINK nky*, 13 Mar. 2025.
[45] Newton, Creede. "Kentucky Politician Claimed Jewish People 'Promote White Genocide' in 2017 Private Chat." *Southern Poverty Law Center*, 3 Apr. 2024.
[46] Wu, Daniel. "Ku Klux Klan Fliers in Kentucky Order Immigrants to 'Leave Now,' Police Say." *The Washington Post*, 22 Jan. 2025.
[47] Stelloh, Tim. "Demonstrators with Nazi Flags Leave Cincinnati-Area Highway Overpass as Residents Protest." *NBC News*, 26 Feb. 2025.

whistleblowers who expose state-linked crimes. While peaceful citizens attempting to uncover truth are treated as security threats, those advancing ideologies rooted in racial hatred, gender-based violence, and political extremism are allowed to operate unimpeded, protected by a wall of bureaucratic inertia and selective enforcement.

My Ongoing Persecution

My case stands as a stark contrast. Amidst these high-profile cases of systemic corruption and justice failures, myself, a journalist and key figure in the investigation into local racketeering, am facing ongoing political persecution. Despite my lawful political activity and attempts to expose criminality, I have been denied my rights, conspired against by local criminal syndicates and authorities, arbitrarily exiled, denied access to public records, and am facing ongoing obstruction from local authorities designed to strip my legal status and standing within the legal and democratic process. I have even been directly called, in writing, a threat for simply stating plain, substantiated facts to the relevant parties of my investigation.

This political persecution is not only a violation of my constitutional rights but also a stark reflection of the corruption within the system. However, I would argue that it crosses the line from *just corruption* because the evidence shows the deployment of counterinsurgency tactics against a civilian survivor attempting to lawfully cooperate with authorities to report serial violent crimes: a war against witnesses, not enemy combatants.[48]

After uncovering and lawfully reporting credible evidence of organized child exploitation (of which I am a victim), systemic obstruction by state actors, and then serial murder, I was not met with protection or legal redress. Instead, the full-spectrum tactics of counterinsurgency warfare—normally reserved for armed enemy forces—were deployed against me, an unarmed civilian survivor.

This included strategic discrediting campaigns (narrative control), isolation from allies and support networks (social destabilization), psychological destabilization through gaslighting and smear tactics (cognitive disruption), forced displacement into exile under duress (population movement), surveillance and monitoring across borders (containment), and finally, efforts to brand me a "foreign agent" to justify escalated repression (national security framing). Every pillar of classical counterinsurgency theory (COIN)—narrative warfare, population control, psychological pressure, forced displacement, and information isolation—was weaponized against me not because I committed any crime, but because I lawfully reported the truth.

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[48] Evidence and analysis of this pattern will be found in future court filings, in a federal court and at the United Nations Human Rights Council (WHRC/16234).

This represents not mere misconduct, but operational insanity: the state redirected its warfare apparatus, designed for external enemies, against an internal witness who was exercising basic civil rights as guaranteed under Kentucky and U.S. law. By treating truthful reporting and survival itself as existential threats, the regime exposed its total collapse of legitimacy. When a government no longer distinguishes between survival and subversion, truth and treason, or reporting and rebellion, it forfeits its claim to lawful governance.

The campaign waged against me is not simply an aberration—it is a textbook case of a system so entangled in its own criminality that it turned its last remaining weapons not against crime, but against those who tried to expose it. This is the clearest possible signal of a state at war with reality itself—and a harbinger of inevitable systemic collapse.

Unreported Cases

Additionally, I continue to gather new testimony and evidence that aligns with the disturbing patterns of behavior within local law enforcement. Please treat all of these claims as unverified, awaiting further investigation:

- **Fabricated Charges:** One individual claims that charges were fabricated against them, specifically alleging that they were falsely reported as being in a vehicle that was not at the scene. Evidence shows discrepancies between the police report and the actual facts, indicating clear falsification.

- **Sexual Exploitation and Law Enforcement Collusion:** One person reports enduring decades of sexual exploitation and violence at the hands of a man who was in the U.S. Army and received preferential treatment from law enforcement. This man was reportedly part of a group of serial offenders who engaged in exploitative practices, including taking photos of victims and their families, and taking them on ride-alongs, hunting for young women and girls. These victims were never afforded legal recourse by Boone County law enforcement. Similarly, another person reports–in Campbell County, though possibly also involved in Boone County–having been subjected to torture since early childhood, even being raped by animals and by multiple serial offenders, and these crimes were never investigated by law enforcement.

- **Failure to Issue Protection Order:** Another individual alleges that Boone County refused to grant a protection order despite explicit threats of murder, documented text messages, and the respondent's recent firearm purchase.

- **Stalking and Harassment:** Multiple individuals report being stalked, harassed, and threatened, with fabricated charges brought against them or surveilled and intimidated after cooperating with reporters, watchdogs, or federal investigators. Some have also shared experiences of sexual exploitation by Boone County officers.

- **Alleged Involvement in a Death:** One individual, though their claim has not yet been fully substantiated, asserts that Boone County officers were involved in the death of their family member. Relevant documentation regarding this matter will be forthcoming. They also suggest that a member of their family attempted to murder them with rat poison, while this claim was never investigated thoroughly by Boone County deputies.

In addition to the above cases, there are numerous unreported cases that I have encountered throughout my investigation, including reports of forced disapperances, multiple suspicious deaths, torture, and other criminal conspiracies. Many individuals have been hesitant to come forward, whether due to fear of retaliation, lack of trust in law enforcement, or other personal reasons However, the patterns emerging from the testimonies already collected strongly suggest that these cases are part of a larger, more pervasive issue within law enforcement that, in some instances, points toward the existence of state terror. As these individuals gain confidence and additional evidence comes to light, I expect these unreported cases to be further substantiated.

The Wider Implications of These Cases and Related Issues

These incidents, while each tragic in their own right, illustrate a wider and more systemic problem within Northern Kentucky's institutions, and are tied to cases and activity that have not yet been reported in the news media. This isn't a series of isolated crimes but rather a deeply entrenched culture of corruption, ineffectiveness, neglect, and cover-ups. The failure of local authorities to properly investigate and prosecute serious crimes, as well as the lack of transparency in media reporting, all point to a region that has been historically undermined by organized crime, complicit government officials, and an effort to protect each other rather than pursue the truth and facilitate justice.

Given the historical context, we are not dealing with isolated incidents of wrongdoing; rather, these actions reflect a broader, systemic issue that implicates the very structure of public institutions. The patterns of behavior we are witnessing are not random or accidental, but instead reveal a deep, entrenched corruption that has become a core element of the local political and legal systems. These actions, when examined together, demonstrate that the operations of public institutions in Northern

Kentucky—particularly those involved in law enforcement, local governance, and the judicial system—are fundamentally and inherently criminal.

These behaviors follow a clear, predictable trajectory that aligns closely with the framework established under the Racketeering Influenced and Corruption Organization (RICO) Act, which was not a legal instrument that existed during the time of Northern Kentucky's original reform movement. This makes it a necessary tool to fulfill the needs of this community and root out corruption that threatens national security.

The criminal activities we are exposing are not isolated cases but rather systemic, involving coordinated efforts to obstruct justice, suppress dissent, and enable criminal enterprises to thrive within the very institutions that should be safeguarding the public trust. The evidence is clear: the culture of corruption that permeates these institutions is not a series of unfortunate events, but a deeply ingrained system of malfeasance that has been allowed to persist for generations.

There is little doubt that what we are witnessing is institutionalized injustice that is splintering civil society to the detriment of the community and, ultimately, the country. In Plato's *Republic,* Socrates asks Thrasymachos about the nature of injustice, questioning, "For factions and hates and battles among themselves are what injustice gives them, I suppose, Thrasymachos, but justice gives friendship, and a single mind; doesn't it?" [49] to which he agrees. This is ultimately what we are confronting.

We are also witnessing an unstable cycle of violence and retaliation. This has been noted since ancient times. Again, in Plato's *Republic*, Socrates tells Polemarchos, after an exchange on the cycle of violence, "Then, my friend, if men are injured they must necessarily become more unjust." [50] He continues, noting the nature of righting wrongs, "Then it is not the work of the just man to injure, Polemarchos, whether to injure a friend or anyone else, anyone – but that is the work of the unjust man." [51]

He adds, "Then if one says it is right to give back what is owing to each, and means by this that injury is owing to his enemies from the just man and benefit to his friends, the one who said it was no wise man; for he did not speak the truth, since it has been shown that to injure anyone is never just anywhere." [52]

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[49] Plato. *The Republic, Book I. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 350B-351D.
[50] Plato. *The Republic, Book I. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 334C-335E.
[51] Plato. *The Republic, Book I. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 335E-337C.
[52] Plato. *The Republic, Book I. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 335E-337C.

The cycle of corruption, abuse of power, and legal impunity in Northern Kentucky has created an environment where criminal enterprises can thrive and where those who try to expose the truth are often silenced or ignored, and little is done to work toward balance, which is the nature of justice. This persistent pattern is not just a series of unfortunate events—it is a clear and undeniable failure of the system that is supposed to protect the public and ensure justice.

Within our public institutions, a culture of impunity persists, enabling those entrusted with upholding justice to commit egregious crimes that go beyond mere civil rights violations and into the realm of crimes against humanity. Thomas Hobbes writes on the seriousness of impunity as the motivation for crime: "For Presumption of impunity by force, is a Root, from whence springeth at all times, and upon all temptations, a contempt of all Lawes." [53]

It is no exaggeration to say that the corruption in our community signifies a collapse of the social contract, creating a dangerous power vacuum. Thomas Hobbes famously writes, "Hereby it is manifest, during the time men live without a common Power to keep them all in awe, they are in that condition which is called Warre; and such a warre, as is of every man, against every man." [54]

Ultimately, at the heart of this issue lies the unquestionable need for reform—reform that tackles not just the individual crimes but the very systems that allow these crimes to continue unabated. If Northern Kentucky is ever to emerge from this dark history, it will require a fundamental restructuring of its institutions, ensuring that the rule of law is not merely a concept but a reality for all its citizens and that the cycle of violence and retaliation is broken.

While I am not advocating for any specific ideology (aside from basic democratic norms) in this manifesto, this document is also informed by historical context, various socio-political theories, and economic realities. In this regard, historical materialism provides a crucial lens for understanding the situation and the potential for action within the local history and economic landscape. As previously established, Northern Kentucky's history is deeply entwined with illicit activity, and the institutions that emerged within this context were built to serve the needs of this mode of production. However, the current reality is clear: these institutions are no longer serving the needs of the community but rather perpetuating a system of corruption and exploitation.

Friedrich Engels writes, "The growing perception that existing social institutions are unreasonable and unjust, that reason has become unreason, and right wrong, is only proof that in the modes of production and exchange changes have silently taken place

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[53] Hobbes, Thomas. *Leviathan*. Penguin Classics, 2017, p. 249.
[54] Hobbes, Thomas. *Leviathan*. Penguin Classics, 2017, p. 102.

with which the social order, adapted to earlier economic conditions, is no longer in keeping. From this, it also follows that the means of getting rid of the incongruities that have been brought to light must also be present, in a more or less developed condition, within the changed modes of production themselves. These means are not to be *invented*, spun out of the head, but *discovered* with the aid of the head in the existing material facts of production." [55]

Organization and Legal Recourse

Thus, we find that this issue is not unprecedented, nor is the solution to its recourse. The Committee of 500, which played a pivotal role in confronting organized crime and corruption during the Newport Mafia era, provides a powerful historical framework for addressing the systemic issues in Northern Kentucky today. Just as this group of concerned citizens rose to challenge the entrenched criminal networks of their time, a modern-day Northern Kentucky Truth & Accountability Project can follow in their footsteps, seeking to restore justice, transparency, and accountability to a region whose institutions have long been corrupted.

Here are some key points of inspiration from the Committee of 500:

1. **Grassroots Resistance**: The Committee of 500 was driven by a collective desire for change, with ordinary citizens banding together to confront systemic corruption. Today, we can draw on that same spirit of unity and resolve to challenge the failures within our local government and law enforcement.

2. **Focused Action**: The Committee's success lay in its targeted actions to remove corrupt officials and hold accountable those abusing power. Similarly, a new committee can focus on exposing corruption, ensuring accountability, and taking direct steps to dismantle criminal networks within our institutions.

3. **Unyielding Commitment**: In the face of immense resistance, the Committee of 500 remained steadfast. Their actions, though controversial at the time, helped shift the tide toward justice. Our committee today, inspired by their resilience, can continue to pursue justice regardless of the challenges we may face.

By aligning ourselves with the Committee of 500's historical example, we can correct the course that has been derailed by corruption, ensuring a future where the rule of law and democratic values are upheld.

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[55] Engels, Friedrich. *Anti-Dühring, Part III: Socialism, Theoretical*. Createspace Independent Publishing Platform.

At the same time, it's important to acknowledge that the Committee of 500, despite its significant efforts, ultimately fell short in fully transforming the institutions it sought to reform. While they succeeded in reducing public-facing illicit activity, the underlying structures that supported these illegal networks within local institutions have remained largely intact. These structures still persist, influencing public office and undermining the integrity of our systems.

This is precisely why I have built a case that fits within the framework of the RICO Act and have presented these findings to the FBI. This act was a necessary step to implement law and order.

I, and others in the community, are fully committed to cooperating with the Department of Justice and the FBI as their investigation progresses. We will support their efforts in line with the community's needs while also advancing my parallel investigation and our own political action to ensure the continued push for accountability and reform.

Basic Summary of Immediate Actions and Strategic Goals

While the broader call for systemic reform and long-term change is crucial, it's essential that focus is placed on immediate steps we can take to build momentum, increase pressure, and ensure our movement remains focused and effective. The Northern Kentucky Truth & Accountability Project (NKTAP) is not just an intellectual exercise; it is a living, breathing initiative aimed at creating real, actionable change on the ground.

1. Forming a Core Action Network:

The first priority is to establish a core group of trusted, committed individuals who will drive this effort. This will include a diverse mix of professionals, activists, lawyers, victims of crime, and whistleblowers, whose combined expertise and experience will provide the foundation for our truth and reconciliation process. This group will act as the initial steering committee, ensuring the movement remains grounded and strategic.

- **Key Actions**:
    - Establish a network of allies across legal, journalistic, and activist sectors.
    - Create a platform for testimonies from victims and whistleblowers to document firsthand accounts.
    - Secure legal counsel and establish clear strategies for handling legal obstacles or potential attacks on the committee's work.

2. Truth and Reconciliation Commission:

The Truth and Reconciliation Commission will serve as both a fact-finding mission and a moral reckoning for the region. The commission will engage in gathering comprehensive testimonies, unearthing historical documents, and conducting interviews with local residents, law enforcement, and former officials to piece together the entire truth of the systemic corruption that has been allowed to fester for generations. Its goal will be to publicly document the wrongdoings and provide a platform for accountability.

- **Key Actions**:
    - Form a formal inquiry with specific areas of focus, such as police malfeasance, political corruption, and organized crime.
    - Publicly disclose findings in a manner that leaves no doubt as to the extent of the systemic issues.
    - Engage the media and local influencers to amplify the commission's findings, ensuring they cannot be ignored or covered up.

3. Federal and International Accountability:

The need for federal intervention remains urgent, but it is clear that grassroots efforts are essential for creating generational change. While we call on federal institutions, such as the FBI and DOJ, to hold local actors accountable, we must also prepare ourselves for the inevitability of resistance and obstruction from within the very systems we seek to reform.

- **Key Actions**:
    - Build a comprehensive case for action to present to federal bodies, ensuring we have solid documentation that connects local corruption to broader criminal networks.
    - Coordinate with international organizations, such as the United Nations Human Rights Council (UNHRC), to expand visibility and apply pressure on the United States to act.
    - Cultivate public awareness through speaking tours, publications, and media outreach, positioning this as a human rights issue with global implications.

4. Local Reform and Empowerment:

Long-term change will require a cultural shift in how local politics and government operate. This requires the full engagement of the community, which must be empowered to take ownership of its political and legal systems. As we hold authorities accountable, we must simultaneously prepare for the rebuilding of trust and the establishment of political pluralism—a future where everyone has a voice and a role in the system of governance.

- **Key Actions**:
    - Local education campaigns to teach citizens about their legal rights and how to engage with the political system.
    - Create a community-based oversight board that will serve as a watchdog for future actions of law enforcement and elected officials.
    - Work with local businesses, community leaders, and activists to foster an environment where accountability and transparency are expected and encouraged.

Basic Vision for Future Governance

The end goal of this initiative is not simply to expose corruption but to lay the foundation for a new political culture—one that is inclusive, transparent, and built on the principles of justice and fairness. In the past, power has been wielded by an elite few with little accountability to the people. Our vision is a system where the voices of the marginalized and the oppressed are amplified, where elected officials serve as true representatives of the people and where the rule of law applies equally to all.

In this new system, there will be a conscious decentralization of power, with local communities empowered to make decisions that directly impact their lives. We will push for political pluralism, ensuring that all perspectives have a seat at the table. This system will not simply be about reform, but about creating a new vision for governance, where justice, transparency, and accountability are no longer optional but mandatory.

- **Key Goals for Governance**:
    - Deeper democratic reforms that ensure accountability at every level of government.
    - Community-driven political structures that encourage citizen participation and engagement.
    - Comprehensive justice system overhaul, ensuring that all individuals are treated equally under the law and that corruption is impossible to

perpetuate.

Actionable Steps for Citizens and Allies For a Sustained Movement

While the movement's philosophical and strategic framework is crucial, it is equally important that this manifesto provides clear, actionable steps that individuals can take to contribute to the cause. The path forward requires collective action, not just intellectual engagement. Below are specific ways citizens can join the movement and assist with the legal aspects of the RICO case, ensuring that this effort is both practical and inclusive.

1. Join the Northern Kentucky Truth & Accountability Project (NKTAP)

The first and most important step is joining the Northern Kentucky Truth & Accountability Project. This committee will serve as the foundation for organized action, bringing together people from all walks of life to combat corruption and demand accountability from local authorities.

How to Join:

- **Visit our website**: Sign up for updates, volunteer opportunities, and upcoming events.[56]

- **Attend public meetings**: Participate in regular town hall meetings to discuss ongoing efforts, share testimonies, and strategize on actions.

- **Spread the Word**: Help us build the movement by sharing our message on social media, organizing local outreach efforts, and connecting with like-minded individuals.

2. Assist with Legal Action and the RICO Case

We are actively building a case under the RICO to expose the coordinated criminal activities of public officials and law enforcement in Northern Kentucky. There are several ways citizens can support this legal process:

How to Contribute:

[56] As of the publication date (May 5, 2025), this site is still under development. For updates and announcements, please follow me on X or your preferred social media platform.

- **Submit Evidence**: If you or someone you know has experienced corruption, misconduct, or abuse within the legal system, we encourage you to come forward and share your story. You can submit testimonies or evidence confidentially to the committee for inclusion in the ongoing investigation.

- **Volunteer with Legal Teams**: We are partnering with legal experts and activists to develop a robust case. Lawyers, paralegals, and legal assistants can volunteer their time to help with research, drafting filings, and preparing evidence for court.

- **Fundraising**: Legal action, especially in cases of this scale, requires substantial resources. You can help by contributing to the legal defense fund or organizing community fundraisers to support ongoing litigation.

- **Publicize Legal Findings**: Help us amplify the legal steps we are taking by documenting progress, attending public hearings, and reporting on the case in local media.

3. Create a Platform for Victim and Whistleblower Testimonies

In order to hold corrupt officials accountable, it is essential that victims and whistleblowers have a secure, trusted platform to share their stories without fear of retaliation.

How to Help:

- **Support the Truth and Reconciliation Commission**: This commission will serve as a platform for testimonies from victims of corruption and injustice. You can help by volunteering as an interviewer, researcher, or advocate for those coming forward with their stories.

- **Spread Awareness**: Share testimonies publicly (with permission), whether through social media, blogs, or local news outlets. These personal accounts are crucial to exposing the systemic corruption within local government and law enforcement.

4. Organize and Attend Public Demonstrations

Visibility and public pressure are essential to ensuring accountability. By organizing or attending public protests, rallies, and marches, we can increase awareness of the movement and demonstrate the widespread demand for reform.

How to Participate:

- **Organize local protests**: Get in touch with the NKCAC to learn how to organize a peaceful demonstration in your neighborhood. Local events and public gatherings are a powerful tool for raising awareness and building solidarity.

- **Participate in national movements**: As our movement gains traction, we will coordinate with national efforts to amplify our message. Participate in larger demonstrations and forums organized by the committee and affiliated groups.

5. Engage with Media and Hold Institutions Accountable

Our movement needs media support to bring attention to the injustices we are fighting against. Media outlets, particularly local ones, often choose to ignore or downplay corruption, so it is essential that we push back by holding them accountable.

How You Can Help:

- **Write and submit op-eds**: Submit op-eds to local newspapers, magazines, and online publications. Share your experiences and thoughts on the systemic failures you've witnessed.

- **Start a blog or podcast**: Share your findings and the stories of those affected by corruption. Your platform can help raise awareness and give a voice to those who have been silenced.

- **Support independent media**: Share and promote independent media outlets that cover corruption and systemic injustice. This can help counterbalance the mainstream media's narrative and hold public officials accountable.

6. Build Community Trust and Empowerment

Restoring justice and accountability goes beyond legal action. It requires creating a culture of civic engagement and fostering an environment where citizens feel empowered to take ownership of their own communities.

How to Contribute:

- **Educate Your Neighbors**: Hold workshops, seminars, and town hall meetings to inform citizens of their legal rights, how to engage with local government, and how to protect themselves from corrupt practices.

- **Start local accountability initiatives**: Help establish community oversight boards or grassroots organizations that monitor the actions of law enforcement and local government. These boards can be empowered to report misconduct and offer solutions to prevent future abuses.

7. Collaborate with National and International Partners

This fight is not just about Northern Kentucky—it is about restoring democracy and accountability at every level of governance. We will continue to coordinate with national and international organizations, including the UNHRC, to ensure global pressure is applied to the U.S. government to address systemic corruption.

As part of this effort, I also propose laying the groundwork for the eventual establishment of some kind of **National Civic Forum** (similar to what Václav Havel and the Velvet Revolution had worked on)—a platform for lawful citizen engagement, moral witnessing, and public truth-telling—to ensure that even in the event of state institutional collapse, the American people have a foundation from which to rebuild their civic life with dignity and realism.

How You Can Help:

- **Coordinate with international organizations**: If you have contacts or expertise in international law, work with the committee to expand our efforts globally. This could include providing testimonies to international bodies, gathering data, or organizing events that connect local issues to global movements.

- **Help build national and international support**: By highlighting the injustices in Northern Kentucky to a national and global audience, we can increase international pressure on local authorities and send a strong message that corruption will not be tolerated.

The Path Forward: The Foundations of Justice and Democracy

The following sections of this manifesto will provide a deeper analysis for professionals in fields such as law, politics, journalism, psychiatry, academia, and diplomacy, as well as for those who are looking for more in-depth insights.

As I have explored the issues in our community, it becomes evident—when viewed through historical context—that our public institutions are inherently criminal in nature. The law and order they profess to uphold is a farce, masking a machinery of coercion, not justice. True legitimacy in governance is measured by adherence to due process and the protection of individual dignity—not by the arbitrary wielding of power as an instrument of terror. This is not a novel idea, but a universal principle of governance, affirmed across civilizations.

As Jungian psychoanalyst Cary F. Baynes observes in her commentary on the ancient Chinese *Book of Changes*, even in antiquity, legitimacy rested on harmony, justice and the restraint of power—not its abuse. He writes on the hexagram, Meng (蒙), "Government interference should always be merely preventive and should have as its sole aim the establishment of public security and peace." [57]

In the broader picture, our regional society operates like a simulation, disconnected from genuine ideals of justice and accountability. Jean Baudrillard writes, "Simulation is infinitely more dangerous because it always leaves open to supposition that, above and beyond its object, *law and order might be nothing but simulation*." [58]

This dynamic is further reinforced by a compliant local media apparatus, which, itself, functions as the simulation of a free press. Baudrillard continues on this phenomenon, "This is how all the holdups, airplane hijackings, etc., are now in some sense simulation holdups in that they are already inscribed in the decoding and orchestration rituals of the media, anticipated in their presentation and their possible consequences." [59]

In Northern Kentucky, crimes occur with clear connections to police malfeasance or local corruption, yet the media conducts no serious investigation. Instead, they obfuscate these details and move on, a pattern that has persisted for generations.

This unbroken pattern is consistent with the documented history of our region. Edward Herman and Noam Chomsky note, in their new introduction to *Manufacturing Consent*: "Structural factors are those such as ownership and control, dependence on other major funding sources (notably, advertisers), and mutual interests and relationships between the media and those who make the news and have the power to define it and explain what it means." [60] This manifests as journalists receiving access and support from local politicians and authorities, all backed by the same special interests, creating a clear and significant conflict of interest.

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[57] Wilhelm, Richard, translator. *I Ching: The Book of Changes*. Translated by Cary F. Baynes, 3rd ed., Penguin Classics, 2003, p. 24.
[58] Baudrillard, Jean. *Simulacra and Simulation*. University of Michigan Press, 1994, p. 21.
[59] Baudrillard, Jean. *Simulacra and Simulation*. University of Michigan Press, 1994, p. 21.
[60] Herman, Edward S., and Noam Chomsky. *Manufacturing Consent: The Political Economy of the Mass Media*. Pantheon Books, 2002, p. i.

Herman and Chomsky continue: "The media may feel obligated to carry extremely dubious stories and mute criticism in order not to offend their sources and disturb a close relationship. It is very difficult to call authorities on whom one depends for daily news liars, even if they tell whoppers." [61] This pattern has been noted several times, particularly with the news site *LINK nky* and the *Cincinnati Enquirer*.

Any serious political action must focus on restoring the actual principles of democratic governance, grounded in universal values, the fundamental beliefs of Western civilization, and the rich traditions of American political action. We must bring back the ideals of justice and equity, which have historically defined our political landscape, and reaffirm the principles upon which our society was built.

Returning to the teachings in Plato's *Republic*, Socrates asks Adeimantos, "Do not cities appear to you to do just the same as these sick men, when they are badly governed and forewarn their people not to meddle with their city's constitution – on penalty of death to anyone who tries to do this? But whoever serves them most pleasantly, governed as they are, and heaps favour upon them, and cringes and forestalls their wishes, and shows himself clever in fulfilling them – there's their good man and true, there's their fountain of wisdom, there's the man they will honour!" [62]

This passage highlights the danger of a corrupt system, where those in power reward sycophants and punish those who seek to challenge or reform the flawed structures. This is precisely the system we are confronting today—one that rewards compliance and punishes truth, much like myself and George Ratterman, the leader of the Committee of 500, have been targeted for our political activities. Serious political action, then, is not only a return to the foundational principles of democracy but a rebuke to those who profit from the status quo—and that is why they feel so threatened and willing to resort to such desperate and underhanded tactics.

Socrates states plainly the nature of justice, "It seems that really this in a sense appears to be justice–to do one's own business." [63] This assertion emphasizes the individual's responsibility to fulfill their role in society, suggesting that justice is not merely the absence of wrongdoing but the active engagement in one's duty, as well as establishing clear boundaries (i.e., judges not diagnosing mental illness from the bench, officers not interpreting judicial orders, psychiatrists not interpreting the law, etc.).

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[61] Herman, Edward S., and Noam Chomsky. *Manufacturing Consent: The Political Economy of the Mass Media*. Pantheon Books, 2002, p. 22.
[62] Plato. *The Republic, Book IV*. *The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 426A-427D.
[63] Plato. *The Republic, Book IV*. *The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 431E-433B; 433B-434D.

For a society to function justly, each person must contribute to their community according to their abilities and responsibilities, ensuring the balance and well-being of all. This principle is firmly established within the United States Constitution, within the framework of due process as guaranteed under the Fifth and Fourteenth Amendments, as well as the ordinary ethical standards of legal, law enforcement, and medical professions. When boundaries are broken, injustice quickly follows.

He continues, "We must remember then that each one of us will be doing his own business, and will be just, when each part of him will be doing its own business in him." [64] Here, Socrates extends this idea to the individual's inner harmony. Justice, he argues, is a state where every part of oneself—mind, body, and soul—operates in alignment with its rightful function. In political systems, this suggests that true justice can only be achieved when individuals, as a collective, are acting per their moral and ethical duties. We are each playing our part, and by doing so in unity and with integrity, we can restore balance to a system that has long been fractured by corruption and misconduct.

Socrates notes throughout his dialogues in Plato's *Republic* that the nature of the soul is tied to the nature of the state, which is why we refer to the framework of any state as its constitution. He says, "And to make health is to settle the parts of the body so as to rule or be ruled together, according to nature; to make disease is to settle that this part rules and that is ruled by one by another contrary to nature." [65]

Sigmund Freud also discusses the importance of order for the individual and collective psyche. He writes, "Order is a kind of compulsion to repeat, which, once a pattern is established, determines when, where and how something is to be done, so that there is no hesitation or vacillation in identical cases. The benefits of order are undeniable; it enables people to make the best use of space and time, while sparing their mental forces." [66] He further notes justice as a requirement for civilization, calling it "the assurance that the legal order, once established, shall not be violated again in favor of an individual." [67]

The metaphor previously expressed by Socrates, comparing the body to the state, illustrates the idea that a well-functioning society—like a healthy body—requires balance and harmony among its parts. The parts of society (whether individuals, institutions, or sectors) must work together in a way that aligns with their inherent roles and purposes. When this balance is disrupted, the result is corruption, or "disease" in the body politic. This parallels the current state of many systems of governance today—where imbalances

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[64] Plato. *The Republic, Book IV. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 440C-441E.
[65] Plato. *The Republic, Book IV. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 443B-445A.
[66] Freud, Sigmund. *Civilization and Its Discontents*. Penguin Modern Classics, 2002, p. 30.
[67] Freud, Sigmund. *Civilization and Its Discontents*. Penguin Modern Classics, 2002, p. 32.

of power, corruption, and abuses of authority create dysfunction and harm, leading to societal breakdown.

On the nature of the oligarchic constitution, which aligns well with the realities in Northern Kentucky, he says, "It is clear then that wherever you see beggars in any city, you may be sure that hidden somewhere not far off are thieves and cutpurses and sacreligious persons, and craftsmen of all crimes of that sort." [68]

Here, Socrates presents a harsh reality about oligarchies, where extreme disparities in power create an environment ripe for criminality and moral decay. When power is hoarded by a few, the resulting poverty and desperation breed criminal behavior among the marginalized. This commentary can be applied to our modern political context, where systemic corruption breeds a vicious cycle of exploitation and lawlessness manifested in rampant drug abuse and petty crimes. It highlights how inequality is not just an economic problem but a social and moral one, often breeding crime and undermining the overall fabric of society.

On democratic revolution, he states, "You know that an unhealthy body needs only to have a small push from without to make it fall ill, and sometimes even without that the body rebels against itself; just so a city which is in the same state as that body needs only a small excuse; if one party invites outside help from some oligarchic city, or another from a democratic city, it falls ill in the same way and fights against itself, or sometimes even without those outside develops internal strife." [69]

Socrates draws an analogy between the collapse of a body's health and the collapse of a city or government. If the state is inherently unhealthy, even a small disruption—whether external or internal—can trigger its downfall. This is reminiscent of the fact that I constructed an entire RICO-level case that has unraveled our local system of governance in less than three months of investigation, showing just how clear the connections were all along and how precarious the position of the local system has been.

When governments fail to serve their people, internal divisions and external pressures can quickly escalate, resulting in chaos or collapse. It suggests that a society with deep structural problems is inherently unstable, and without fundamental reform, it will implode, even without external intervention in many cases.

He continues, on democracy, "So democracy, I suppose, comes into being when the poor conquer, and kill some of the other party and banish others, and share out the

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[68] Plato. *The Republic, Book VIII. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 551C-553A.
[69] Plato. *The Republic, Book VIII. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 556B-557E.

citizenship and government equally with the rest; and the offices in it are generally settled by lot." [70]

Socrates' description of the rise of democracy portrays it as a revolutionary reaction to the excesses of oligarchies. In this view, democracy is born from the desperation of the oppressed and the desire to rectify the inequalities created by the ruling class. The chaotic process he describes highlights the instability and excess that often accompany such shifts in power (though this should not be construed as a call for violence). The emphasis on equality in the distribution of power in this passage reflects a crucial feature of modern democratic movements, where the call for redistribution often challenges entrenched interests.

He assures us that, "Then this is what we must believe about the just man: If he is born in poverty, if disease be his portion, or any other evils as men regard them, all these will work together for his good in the end, while he lives or even when he is dead. For the gods of a surety never neglect one who earnestly desires to be just, and by practicing virtue to become as like to God as it is possible for man to be." [71]

This quote speaks to the ultimate triumph of justice despite hardships. The just person, no matter how oppressed or mistreated, will eventually be rewarded, either in life or after death. This concept encourages moral perseverance and underscores the inevitability of justice when one adheres to virtuous principles. It calls upon all of us to remain steadfast in our commitment to truth and righteousness, even in the face of adversity. In the modern context, it suggests that the moral clarity needed to combat systemic corruption will eventually overcome the forces of injustice, even if the battle seems insurmountable in the short term.

As for the unjust, he says, "I say of the unjust that even if they are not found out in youth, at the finish of the race most of them are caught and laughed at for fools; when they are old they are spurned in their misery by strangers and their fellow-citizens alike, and flogged, and all the other things you truly said were too coarse to mention – kindly take them as heard from me – that's what they suffer." [72]

Socrates paints a grim picture of the ultimate fate of the unjust, suggesting that their actions will eventually be exposed, and they will live in disgrace. No matter how much they may prosper or evade punishment early on, in the end, the injustice they have committed will catch up with them.

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[70] Plato. *The Republic, Book VIII. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 556B-557E.
[71] Plato. *The Republic, Book X. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 612E-614B.
[72] Plato. *The Republic, Book X. The Great Dialogues of Plato*, translated by W.H.D. Rouse, Signet Classics, 1999, pp. 612E-614B.

This perspective serves as a warning to those who abuse power or act without integrity: their crimes will inevitably be revealed, and they will face public shame and personal suffering. The broader implication is that unaccountable behavior may seem to go unpunished for a time, but in the grand scheme of justice, it will never escape retribution. We see this playing out in the wake of my investigation and its attendant federal probe.

The Path Forward: The Foundations of the Soul and Community

At its core, the democratic movement I am advocating for is rooted in a profound love for community, country, and the ideals of liberty and equality before the law. As Plato emphasized, the individual is intrinsically tied to any system of governance. Roman Emperor Marcus Aurelius Antoninus wisely wrote, "Rational beings are here to serve each other. So the main principle in man's constitution is the social." [73]

This insight also aligns with the foundations of psychoanalysis, which, though somewhat overshadowed by modern psychiatry, remains a crucial tool for understanding the dynamics of political control. On this note, it is also important to analyze how psychiatry has been abused within our own community.

All too often in our region, as evidenced in the Tim Nolan case, psychiatry has been used as a political weapon to invalidate those who are aware of the injustices around them. In addition to this case, there have been many other instances where psychiatry has been weaponized—particularly in my case—against innocent individuals. This situation is not new; it has been observed and documented by historians and philosophers for centuries.

In the context of Europe in the emerging age of reason, Michel Foucault writes on the scapegoating of the so-called mad, "Leprosy disappeared, the leper vanished, or almost, from memory; these structures remained. Often, in these same places, the formulas of exclusion would be repeated, strangely similar two or three centuries later. Poor vagabonds, criminals, and 'deranged minds' would take the part played by the leper…" [74]

Much like in the case of Tim Nolan's victims and other situations in our community, Foucault continues, "[Madness] is not a real punishment, but only the image of punishment, thus a pretense; it can be linked only to the appearance of a crime or the illusion of a death," [75] highlighting the often arbitrary nature of this claim throughout history and in the context of our community.

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[73] Aurelius, Marcus. *Meditations*. Penguin Classics, 2006, p. 66.
[74] Foucault, Michel. *Madness and Civilization: A History of Insanity in the Age of Reason*. Vintage Books, 1988, p. 7.
[75] Foucault, Michel. *Madness and Civilization: A History of Insanity in the Age of Reason*. Vintage Books, 1988, p. 32.

Thomas Szasz, who controversially warned extensively of the weaponization of psychiatry, writes, "We now deny moral, personal, political, and social controversies by pretending that they are psychiatric problems: in short, by playing the medical game." [76] Such institutional gaslighting has long been used in totalitarian regimes, as Szasz had noted in the context of psychiatry in the Soviet Union and as Hannah Arendt noted on her report of the trial of Adolf Eichmann in Jerusalem. She writes, "People volunteered for deportation from Theresienstadt to Auschwitz and denounced those who tried to tell them the truth as being 'not sane.'" [77]

In our community, our leaders have even publicly stated an eagerness to see people suffering from addiction die, apparently for the sake of convenience. As I noted in a February 2014 event of the Northern Kentucky Chamber of Commerce, "I recall that one woman asked something along the lines of, 'If these people keep overdosing, then why should we keep bringing them back?' I was taken aback by this question; in fact, I couldn't believe what I heard." [78]

This anti-social perspective and lack of regard for human dignity within our local public offices is tearing at the fabric of our community. As Erich Fromm tells us, "People *want* to conform to a much higher degree than they are *forced* to conform, at least in the Western democracies." [79] Fromm's observation about human nature in Western democracies highlights the deep-seated desire for conformity. He suggests that societies often exert more pressure to conform than is officially required.

In the context of political systems, this has significant implications. People may go along with unjust systems simply because the fear of non-conformity is more overwhelming than the desire to challenge the status quo, which is detrimental to our community, given the systemic nature of the corruption within our local institutions.

He continues that "Equality today means 'sameness,' rather than 'oneness," [80] adding, "Union by conformity is not intense and violent; it is calm, dictated by routine, and for this very reason often is insufficient to pacify the anxiety of separateness. The incidence of alcoholism, drug addiction, compulsive sexualism, and suicide in contemporary Western society are symptoms of this relative failure of herd conformity." [81]

Fromm critiques the modern concept of equality, which has shifted from a deep, authentic unity to a surface-level sameness. This idea of conformity without true

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[76] Szasz, Thomas. *The Myth of Mental Illness: Foundations of a Theory of Personal Conduct*. Harper Perennial, 2010, p. 182.
[77] Arendt, Hannah. *Eichmann in Jerusalem: A Report on the Banality of Evil*. Penguin Classics, p. 199.
[78] Blankenship, Bradley. "Commentary: 'Naloxone Saved My Life.'" *The Courier Journal*, 23 Apr. 2016.
[79] Fromm, Erich. *The Art of Loving*. Harper Perennial, 2019, p. 13.
[80] Fromm, Erich. *The Art of Loving*. Harper Perennial, 2019, p. 14.
[81] Fromm, Erich. *The Art of Loving*. Harper Perennial, 2019, p. 15.

connection is psychologically damaging, leading to anxiety, addiction, and other self-destructive behaviors. In contemporary society, moral and social conformity may hide the deep individual alienation caused by systems that prioritize stability over genuine justice. The fractured state of our local community and its many manifestations, particularly in the fentanyl crisis, can be traced to this failure to create meaningful unity, where true justice and communal well-being are sacrificed for an artificial semblance of harmony.

He emphasizes, "*Love is the active concern for the life and the growth of that which we love*." [82] Fromm's definition of love is one of the most profound aspects of his philosophy. In a political context, true love for one's country or community is demonstrated through action that promotes growth, justice, and well-being for all. This is the foundation of any genuine political action—not one based on power or control but on serving the greater good. In our movement, this is the core principle: our work is not driven by self-interest but by the desire to create a more just and flourishing society for all, rooted in truth, integrity, and accountability.

Many young people today, as recent media coverage has highlighted, are struggling to find their identity and are turning to drastic measures like suicide. Deaths of despair are on the rise, and social fragmentation has long been recognized as one of the primary drivers. Émile Durkheim writes, "We have successively set up the three following propositions: Suicide varies inversely with the degree of integration of religious society. Suicide varies inversely with the degree of integration of domestic society. Suicide varies inversely with the degree of integration of political society." [83] This underlines how a lack of social integration—whether within religious, familial, or political structures—contributes to the rise in suicides, particularly in times of social disintegration and systemic injustice, as in our community.

Durkheim continues that suicides "reflect the relaxation of social bonds, a sort of collective asthenia, or social malaise, just as individual sadness, when chronic, in its way reflects the poor organic state of the individual." [84] Likewise, rising youth criminality suggests a need and desire for justice, law, and order.

Donald Winnicott writes, "Delinquency indicates that some hope remains. You will see that it is not *necessarily* an illness of the child when he behaves anti-socially, and anti-social behaviour is at times no more than an SOS for control by strong, loving, confident people." [85] This perspective suggests that the anti-social behavior seen in

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[82] Fromm, Erich. *The Art of Loving*. Harper Perennial, 2019, p. 25.
[83] Durkheim, Émile. *Suicide: A Study in Sociology*. Free Press, 1979, p. 208.
[84] Durkheim, Émile. *Suicide: A Study in Sociology*. Free Press, 1979, p. 214.
[85] Winnicott, Donald. *The Child, the Family and the Outside World*. Penguin Modern Classics, 2021, p. 226.

youth may reflect a cry for help, signaling the need for nurturing and structured care to guide them toward more constructive paths

As a result of these established insights, it is equally crucial to this movement to cultivate a deep sense of connection to our universal symbols, culture, and history. This is evident in the invocation of the Committee of 500 and a reliance on the theoretical frameworks of key American and Western thinkers. However, it also addresses a more vital psychological framework that is currently lacking—not only in the West as a whole but especially within the United States today.

Carl Jung famously writes, "Modern man does not understand how much his 'rationalism' (which has destroyed his capacity to respond to numinous symbols and ideas) has put him at the mercy of the psychic 'underworld.' He has freed himself from 'superstition' (or so he believes), but in the process, he has lost his spiritual values to a positively dangerous degree. His moral and spiritual tradition has disintegrated, and he is now paying the price for this break-up in world-wide disorientation and dissociation." [86]

The disintegration of the collective psyche in our community is clearly evident in our profound disorganization, our tendency toward violence, the pervasive corruption that plagues us, and our general inability to address these issues without external intervention. The cycle of violence is deeply ingrained, and our disconnection from both our symbolic and instinctual faculties is creating serious challenges that are fueling extremism across the board.

The Jungian psychoanalyst Robert A. Johnson offers incisive commentary here. He says, "To own one's own shadow is to reach a holy place – an inner center – not attainable in any other way. To fail this is to fail one's own sainthood and to miss the purpose of life." [87] He also adds, "The high creativity of our modern society can be maintained only if we will recognize the shadow that accompanies it and pay out that shadow in an intelligent way." [88]

Unfortunately, within our community, both our institutions and citizens have become so deeply corrupted by the nascent criminality stemming from a history of illicit activity—both within the broader community and within public institutions—that we have normalized this behavior. We have also projected this corruption onto those who challenge the status quo and authority, such as myself and George Ratterman, labeling us as threats for daring to confront the system.

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[86] Jung, Carl G. *Man and His Symbols*. Dell Publishing, 1968, p. 84.
[87] Johnson, Robert. *Owning Your Own Shadow*. HarperOne, 1993, p. 17.
[88] Johnson, Robert. *Owning Your Own Shadow*. HarperOne, 1993, p. 21.

Johnson writes, "The tendency to see one's shadow 'out there' in one's neighbor or in another race or culture is the most dangerous aspect of the modern psyche. It has created two devastating wars in this century and threatens the destruction of all fine achievements of the modern world." [89] He continues, "Two things go wrong if we project our shadow: First, we do damage to another by burdening him with our darkness—or light, for it is as heavy a burden to make someone play hero for us. Second, we sterilize ourselves by casting off our shadow. We then lose a chance to change and miss the fulcrum point, the ecstatic dimension of our own lives." [90]

But, to this, Johnson offers us a solution: "All healthy societies have a rich ceremonial life. Less healthy ones rely on unconscious expression: war, violence, psychosomatic illness, neurotic suffering, and accidents are very low-grade ways of living out the shadow. Ceremony and ritual are a far more intelligent means of accomplishing the same thing." [91]

Johnson's insight speaks directly to the heart of our struggle—both as individuals and as a community. The projection of our shadow, whether it be corruption, violence, or resentment, has perpetuated cycles of suffering and division in our society. The unjust actions of the powerful—often carried out in our name—are just one example of how these shadows are externalized, harming others while preventing our own growth and healing. We have seen this in the way institutions act without accountability, hiding their misdeeds behind the projection of blame and fear onto those who challenge them.

I firmly believe that the way forward is to stop projecting our collective shadow and begin the difficult work of confronting it directly. This means moving away from blame, violence, and suppression and instead focusing on ceremony, ritual, and community—actions that promote mutual understanding, growth, and restoration. By returning to common values and engaging in processes that encourage cooperation and shared purpose, we can begin to rebuild a society that no longer relies on the fragmentation caused by unchecked power and systemic corruption.

Through a collective effort to reclaim our values, we can restore meaning to our institutions and reinstate integrity in our daily lives. The struggle against corruption and injustice is not just about exposing wrongdoers; it is about transforming ourselves and our society into one that can face its own darkness and emerge stronger, united, and more resilient.

This is how we can reach the Heaven that C.S. Lewis describes. Johnson adds, "Reality (and if this is not God I have no idea of what is) is not found in any single view of life, no

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[89] Johnson, Robert. *Owning Your Own Shadow*. HarperOne, 1993, p. 27.
[90] Johnson, Robert. *Owning Your Own Shadow*. HarperOne, 1993, p. 46
[91] Johnson, Robert. *Owning Your Own Shadow*. HarperOne, 1993, pp. 52-53.

matter how attractive that view may be, but in the wholeness of our own experience." [92] He says, "To advance from opposition (always a quarrel) to paradox (always holy) is to make a leap of consciousness." [93]

In this light, our efforts become more than just a fight against corruption—they are a catalyst for collective evolution. Through embracing the fullness of our collective experience and our differences, we can restore the integrity of our society and ensure that we build institutions grounded in genuine justice, compassion, and unity. The road to this renewal is not easy, but it is necessary—if we are to emerge stronger and more capable of confronting the challenges that lie ahead.

The path will be fraught with pain and challenges, as psychoanalysts have long observed. Sigmund Freud, in his exploration of the human psyche, writes in the context of coming to consciousness, "Pain seems also to play a part in the process, and the way in which we gain new knowledge of our organs during painful illnesses is perhaps a prototype of the way by which in general we arrive at the idea of our own body." [94]

But, pain is to be expected, and still, life, the eternal soul, and ultimately, the community, persist. Søren Kierkegaard says, "One can similarly prove the eternal in a man from the fact that despair cannot consume his self, that this is precisely the torment of contradiction in despair. If there were nothing eternal in a man, he would simply be unable to despair." [95]

Kierkegaard speaks to the resilience of the human spirit, highlighting that the capacity for despair itself is a sign of something deeper within us—something eternal that cannot be destroyed. Despair, in its most intense form, is not the end; rather, it is the manifestation of our desire for meaning and transformation. This aligns with the struggles we face today: the frustrations, challenges, and resistance we encounter are signs of our profound yearning for a better, more just world. Despite the overwhelming despair that sometimes accompanies resistance against a broken system, it is this very despair that proves the depth of our longing for change.

He continues, "The self is the conscious synthesis of infinitude and finitude, which relates to itself, whose task is to become itself, which can only be done in the relationship to God." [96] Kierkegaard's conception of the self is deeply profound: it is a dynamic synthesis of the infinite (our higher, transcendent potential) and the finite (our mortal, limited existence). The task of the self, he argues, is to reconcile these two

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[92] Johnson, Robert. *Owning Your Own Shadow*. HarperOne, 1993, p. 54.
[93] Johnson, Robert. *Owning Your Own Shadow*. HarperOne, 1993, p. 78.
[94] Freud, Sigmund. *The Ego and The Id*. Dover Publications, 2018, p. 16.
[95] Kierkegaard, Søren. *The Sickness Unto Death*. Penguin Classics, 2004, p. 51.
[96] Kierkegaard, Søren. *The Sickness Unto Death*. Penguin Classics, 2004, p. 59.

dimensions and to become whole, which can only be achieved through a relationship with God (or, more broadly, with meaning and higher principles).

Viktor Frankl's work on logotherapy, which focuses on finding meaning through suffering, is both intellectually profound and deeply personal, shaped by his own harrowing experiences in Nazi concentration camps. He observed two key phases in the psychological survival of camp inmates: the initial dissociation upon arrival, followed by the apathy that took root in the second phase. These stages, essential for psychological survival, resonate powerfully with what many of our fellow citizens are experiencing today.

He notes, however, "The experiences of camp life show that man does have a choice of action. There were enough examples, often of a heroic nature, which proved that apathy could be overcome, irritability suppressed. Man can preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress." [97]

In the context of the struggles we face, this idea suggests that our political and social transformation is not merely an outward battle against corruption but an inner journey toward reconciling the higher ideals of justice with the limitations of the systems we live in. The struggle is both personal and collective as we work toward the realization of a world that reflects our highest moral aspirations while acknowledging the real-world constraints we must overcome.

The Sufi poet, Rumi, beautifully writes: "If anyone wonders how Jesus raised the dead, don't try to explain the miracle. Kiss me on the lips. *Like this. Like this*." [98] When we speak the truth and align our actions with the highest principles of justice, we have the power to shape history and, metaphorically, resurrect the dead through the force of righteousness. I firmly believe this.

The Path Forward: Withdrawing Consent from Corruption

However, despite the hopeful ideals expressed thus far, it is crucial to focus on practical solutions grounded in the reality we face. Our community is in the midst of a sovereignty crisis, as those entrusted with enforcing the law have consistently proven themselves not only incapable but also complicit in collusion with criminals.

"The state is the human community that (successfully) claims the monopoly of the legitimate use of physical force within a given territory," Max Weber points out

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[97] Frankl, Viktor E. *Man's Search for Meaning*. Beacon Press, 2006, p. 65.
[98] Rumi. *Selected Poems*. Penguin Classics, 2004, p. 136.

succinctly on the matter of sovereign legitimacy.[99] As a result of my investigation, and its implications, the monopoly on legitimate force has been called into question, and our community is now grappling with the erosion of legitimacy among state actors.

Thomas Hobbes also writes on this, "The Soveraignty is the Soule of the Common-wealth; which once departed from the Body, the members doe no more receive their motion from it… And though Soveraignty, in the intention of them that make it, be immortal; yet is it in its own nature, not only subject to violent death, by foreign war; but also through the ignorance, and passions of men, it hath in it, from the very institution, many seeds of a naturall mortality, by Intestine Discord." [100]

Further, as has long been noted in Western political discourse, the entire reason for the state's basic existence is to preserve the individual against arbitrary violence. John Locke writes: "If man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions… why will he part with his freedom? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others… This makes him willing to quit a condition… full of fears and continual dangers; and it is not without reason, that he seeks out, and is willing to join in society with others… for the mutual preservation of their lives, liberties and estates, which I call by the general name, property." [101]

When the state cannot defend people from violent crime, it abandons its most elementary function and thus its entire legitimacy is forfeit. In order to confront this injustice and our local sovereignty crisis, we must actively shape and manage the order of social relations. Émile Durkheim addresses this idea, stating: "In reality, a people's mental system is a system of definite forces not to be disarranged or rearranged by simple injunctions. It depends really on the grouping and organization of social elements." [102]

Thus, in addition to engaging with the system through political organization, petitions, information distribution, fielding candidates, and lawful assembly, it has become increasingly clear—especially given the criminal nature of the current regime and its persecution of dissent—that organized civil disobedience may not only be warranted, but also imperative to confront these systemic injustices. Performative gestures are ultimately futile—akin to casting spells or engaging in modern-day witchcraft. They may

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[99] Weber, Max. *Politics as a Vocation*. Translated by H.H. Gerth and C. Wright Mills, in *From Max Weber: Essays in Sociology*, edited by H.H. Gerth and C. Wright Mills, Oxford University Press, 1946, pp. 77–128.
[100] Hobbes, Thomas. *Leviathan*. Penguin Classics, 2017, p. 181.
[101] Locke, John. *Two Treatises of Government*. Edited by Peter Laslett, Cambridge University Press, 1988, pp. 350–351.
[102] Durkheim, Émile. *Suicide: A Study in Sociology*. Free Press, 1979, p. 387.

offer symbolic comfort, but they are fundamentally unserious and incapable of producing real change. Based on the evidence, this system is structurally incapable of self-correction.

As the regime continues to erode the rule of law and suppress fundamental rights, we must recognize that lawful channels (at least at the local level and potentially, as we shall see, at the federal level), while essential, are also no longer sufficient to address the full scale of the oppression we face. The struggle for justice requires a multi-faceted approach, and sometimes the law itself becomes complicit in perpetuating those very injustices.

Heraclitus, in his timeless wisdom, writes: "People ought to fight to keep their law as to defend the city's walls." [103] This statement underscores the importance of fighting for true justice, even when the existing laws themselves have become corrupted or are used as instruments of oppression. The law should serve the people, not the power structure that seeks to subjugate them. As such, when the law becomes an instrument of tyranny, it is not only our right but our moral duty to stand against it.

Adding on this is the insight of one of Heraclitus' contemporaries in China, Sun Tzu, who wisely counseled: "Supreme excellence consists in breaking the enemy's resistance without fighting." [104] In the context of civil disobedience, this speaks to the power of strategic nonviolent resistance—the ability to disrupt oppressive systems without resorting to violent conflict.

In that vein, we must be prepared to withdraw our consent when necessary in response to the ongoing criminal activities of the state. As an organized movement, we must stand ready to disobey orders from the state that do not align with our core values and objectives. This is a fundamental American tradition, deeply rooted in the history of our nation, where the exercise of civil disobedience has played a pivotal role in challenging unjust systems and demanding accountability. Henry David Thoreau writes, "Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice." [105]

He asks within the context of slavery and the Mexican-American War, "How does it become a man to behave toward this American government today? I answer, that he cannot without disgrace be associated with it. I cannot for an instance recognize that political organization as *my* government which is the *slave's* government also… In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign

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[103] Heraclitus. *Fragments*. Penguin Classics, 2003, p. 67.
[104] Sun Tzu. *The Art of War*. Harper Collins, 2013, p. 9.
[105] Thoreau, Henry David. *Resistance to Civil Government*. The Library of America, 2024, p. 4.

army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact, that the country so overrun is not our own, but ours is the invading army." [106]

Thoreau's words here are an indictment of the hypocrisy of a nation that, at the time, claimed to be a sanctuary of liberty while simultaneously enslaving a significant portion of its population. He questions how anyone can morally associate themselves with a government that is complicit in such injustice. His call for rebellion is not rooted in mere dissent but in a moral imperative—a recognition that when a nation betrays its foundational principles of liberty and justice, it is the duty of the people to rebel. Thoreau's argument is not just a reflection on the Mexican-American War, but a timeless moral challenge that questions the legitimacy of any government that upholds and enables systemic harm, whether through slavery or other forms of exploitation and abuse.

Similarly, I believe that when state organs are complicit in facilitating modern-day slavery and engaging in political terror—through human trafficking-related offenses, the complicity in the production of child exploitative material, and the cover-up of capital offenses—we are left with no choice but to reject the authority of such a system. In the same way that Thoreau's conscience could not accept a government that allowed the institution of slavery, we cannot, in good conscience, accept a system that enables the continued exploitation of the most vulnerable members of our society.

When a government betrays the trust of its people and fails to uphold the most fundamental human rights, it ceases to be a government of the people and becomes instead an agent of oppression. Modern-day slavery in all its forms—whether through human trafficking, child exploitation, or the corruption that allows such crimes to persist—demands a moral response. The complicit actions of public institutions, whether intentional or negligent, only serve to entrench these injustices. Disobedience, as Thoreau suggests, becomes not only a moral necessity but an urgent call to action to restore justice, liberty, and the rule of law.

I am fully aware that adopting such a stance will involve discomfort and disruption—this is only natural when confronting a profound moral dilemma and deeply entrenched criminal activity. However, this is far from a new quandary.

Thoreau continues, "If I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself. This, according to [William] Paley, would be inconvenient. But he that would save his life, in such a case, shall lose it. This people

[106] Thoreau, Henry David. *Resistance to Civil Government*. The Library of America, 2024, p. 8.

must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people." [107]

I am also aware that most of our fellow citizens will not immediately join us in this discomfort. Resistance to change, especially when it challenges the status quo, is often met with reluctance and hesitation. People have grown accustomed to the system, even when it perpetuates injustices, and the idea of confronting these uncomfortable truths often feels overwhelming. Fear of disruption and the unknown can be paralyzing, as can the weight of personal sacrifice that comes with taking a stand against entrenched systems of power. This, however, is, again, nothing new.

Thoreau says of his fellow citizens in Massachusetts, "Practically speaking, the opponents to a reform in Massachusetts are not a hundred thousand politicians at the South, but a hundred thousand merchants and farmers here, who are more interested in commerce and agriculture than they are in humanity, and are not prepared to do justice to the slave and to Mexico *cost what it may*... There are thousands who are *in opinion* opposed to slavery and to the war, who yet in effect do nothing to put an end to them; who, esteeming themselves children of Washington and Franklin, sit down with their hands in their pockets, and say they know not what to do, and do nothing." [108]

Thus, Thoreau argues for action that goes beyond mere voting and includes, at the minimum, the withdrawal of consent. He writes, "It's not a man's duty, as a matter of course, to devote himself to the eradication of any, even the most enormous wrong; he may still properly have other concerns to engage him; but it is his duty, at least to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support." [109]

This is why, as a matter of principle, I refuse to accept a broken system and have made it clear that I will escalate this situation as far as it needs to go for accountability to be ensured. Thoreau also notes the importance of this kind of direct action, where the individual stands up alone against injustice. He notes, "For it matters not how small the beginning may seem to be: what is once well done is done forever." [110]

The task at hand is now to pursue broader political objectives, not only to demand public accountability but to ensure systemic change, and this requires serious organization. This is where Hannah Arendt, who expanded on Thoreau's concept of civil

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[107] Thoreau, Henry David. *Resistance to Civil Government*. The Library of America, 2024, p. 9.
[108] Thoreau, Henry David. *Resistance to Civil Government*. The Library of America, 2024, p. 10.
[109] Thoreau, Henry David. *Resistance to Civil Government*. The Library of America, 2024, p. 13.
[110] Thoreau, Henry David. *Resistance to Civil Government*. The Library of America, 2024, p.19.

disobedience as an organized form of political action, becomes essential in developing the praxis necessary to implement the political goals of this committee.

Arendt notes, within the context of the Vietnam era, "If history teaches anything about the causes of revolution—and history does not teach much, but still teaches considerably more than social-science theories—it is that a disintegration of political systems precedes revolutions, that the telling symptom of disintegration is a progressive erosion of governmental authority, and that this erosion is caused by the government's inability to function properly, from which spring the citizens' doubts about its legitimacy." [111]

Arendt's point here is crucial to understanding the current moment. As she observes, disintegration of political systems doesn't simply happen overnight—it is a gradual process, marked by a progressive erosion of governmental authority. When a government fails to function properly, citizens inevitably begin to lose faith in its legitimacy. This is the backdrop of our current crisis: a deep-rooted mistrust in the ability of our institutions to serve their purpose, especially in light of corruption and failure to address systemic injustices.

She hints at our particular present issue in this passage: "In our context, the grave threat to the judicial system of the United States is a case in point. To lament 'the cancerous growth of disobediences' does not make much sense unless one recognizes that for many years now, the law-enforcement agencies have been unable to enforce the statutes against drug traffic, mugging, and burglary. Considering that the chances that criminal offenders in these categories will never be detected at all are better than one in nine and that only one in a hundred will ever go to jail, there is every reason to be surprised that such crime is not worse than it is." [112]

Here, Arendt points to the disintegration of law enforcement's competence as a key driver of widespread disobedience. The inability of law enforcement to properly enforce laws, especially against serious crimes, creates an environment where criminal activity is allowed to flourish. The inefficiency and incompetence of the state's systems of justice and law enforcement are key symptoms of a much larger problem: a broken system that fails to protect its citizens and hold perpetrators accountable. Arendt's commentary underscores a harsh reality—when the state proves incapable of enforcing its laws, the resulting disrespect for authority inevitably spreads. This, in turn, undermines the legitimacy of the government and weakens the public's faith in its ability to provide justice. The situation in our community is especially grievous and unsustainable.

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[111] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p.17.
[112] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 18.

She adds, "In today's society, neither potential lawbreakers (that is, nonprofessional and unorganized criminals) nor law-abiding citizens need elaborate studies to tell them that criminal acts will probably—which is to say, predictably—have no legal consequences whatsoever." [113]

Arendt highlights a crucial gap in the functioning of justice systems: the predictability of legal impunity. Both criminals and law-abiding citizens alike are aware that many criminal acts will likely go unpunished. The lack of consequences for crimes, especially in cases where law enforcement and judicial processes are weak, breeds a culture of lawlessness. This not only erodes the trust in legal institutions but also perpetuates a cycle of criminality and disillusionment. The system becomes unaccountable, and people begin to lose confidence in the very institutions meant to uphold justice and protect society.

She concludes on this, "What we are up against is not the judicial process, but the simple fact that criminal acts usually have no legal consequence whatsoever; they are not followed by judicial process." [114]

Arendt's assertion here points to the core issue at hand—the absence of judicial consequences for criminal acts. When laws are broken, but no process follows, it creates a void of accountability. This is not simply a failure of the judicial system to execute its duties; it's a systemic failure that undermines the core principles of justice and governance. Criminal acts are allowed to go unpunished, and the lack of response from the state essentially normalizes injustice. This is a fundamental breakdown of the rule of law, leading to an increasingly corrupt and unjust system that fails to protect its citizens and maintain social order.

Thus, Arendt argues, "While civil disobedience may be considered an indication of a significant loss of the law's authority (though it can hardly be seen as its cause), criminal disobedience is nothing more than the inevitable consequence of a disastrous erosion of police competence and power." [115]

Critically, Arendt makes a key distinction: civil disobedience is a response to an unjust system and often marks the loss of authority in the state, but criminal disobedience is the natural consequence of that erosion of authority. As state systems fail to function properly—whether through incompetence, corruption, or systemic breakdown—criminal behavior becomes an inevitable outcome. Civil disobedience and criminal disobedience,

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[113] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 19.
[114] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 19.
[115] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 21.

then, are not merely reactive; they are the products of a system that has lost its ability to maintain order and enforce justice.

The situation in our community became so dire that a journalist possessing irrefutable evidence and actionable intelligence of serious and credible threats to public safety was forced to flee to America's primary geopolitical rival and compel a response through diplomatic channels just to secure a legitimate investigation. This is a scenario almost beyond comprehension in any functioning society, let alone in the United States of America.

For a citizen to be driven to such extremes—seeking refuge abroad to call attention to local corruption and the lack of protection from the very institutions that are meant to serve and protect—is a stark reflection of a system that has utterly failed to fulfill its basic responsibilities.

This kind of breakdown in the justice system speaks volumes about the erosion of trust in institutions that should, by their very nature, protect the public and ensure justice. The necessity of turning to diplomatic channels in such an extreme and desperate manner exposes the depth of institutional rot at the local level, a failure of governance that should never be allowed to take root in any democracy.

It is the sort of crisis that calls into question the very legitimacy of the institutions we are supposed to rely on, especially given the fact that a journalist without any official state backing has now solved multiple high-profile homicides despite systemic resistance from local law enforcement, and this fact is now widely disseminated in the public domain (including in China). This has now become a matter of international credibility and national security, and that is why the FBI is pursuing this case—local authorities escalated this situation to a point where ignorance was no longer an option on the part of federal authorities.

Arendt adds on this, "Civil disobedience arises when a significant number of citizens have become convinced either that the normal channels of justice no longer function, and grievances will not be heard or acted upon, or that, on the contrary, the government is about to change and has embarked upon and persists in modes of action whose legality and constitutionality are open to grave doubt." [116]

Arendt highlights two key reasons for the emergence of civil disobedience. First, citizens resort to disobedience when they believe that the justice system is no longer functioning and that grievances will be ignored or suppressed. This is precisely the situation we find ourselves in: a broken system where the usual methods of seeking justice have failed,

[116] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 22.

and the concerns of the public are dismissed as inconvenient or unworthy of attention. Second, Arendt notes that civil disobedience often arises when governments take actions that raise questions about their legality and constitutionality. The actions of the local authorities in this case clearly fall into this category—exercising power in ways that violate citizens' rights and perpetuate unaccountable criminal behavior.

In this environment, where the mechanisms of justice are compromised and legal and constitutional boundaries are blurred, the people are left with few options but to disrupt the status quo and demand change. What Arendt suggests is that this disobedience is not an act of rebellion without cause; rather, it is a necessary reaction to a system that has lost its legitimacy in the eyes of the people. The failure of local authorities to protect citizens from criminal conspiracies, the obstruction of justice, and the dismissal of legitimate grievances creates a situation where the rule of law is no longer the guiding principle of governance. In such a climate, civil disobedience becomes a moral duty, a call to correct a broken system and restore accountability and justice.

A failure to act now, to restore trust in institutions, and to ensure justice for all, will not only result in a further collapse of the legal system but also in the continued erosion of the values that this country is built upon and the potential for outright conflict within the community. I am not seeking rebellion; I am seeking the preservation of civil order through legitimate action based on the principles of democracy and the Constitution.

On the fundamental American-ness of this course of political activity, she notes, "To think of disobedient minorities as rebels and traitors is against the letter and spirit of a Constitution whose framers were especially sensitive to the dangers of unbridled majority rule." [117]

Arendt's assertion strikes at the heart of what makes this movement deeply rooted in American ideals. The U.S. Constitution was explicitly designed with checks on power, not only to prevent authoritarian rule but to safeguard minority rights against the tyranny of the majority. This idea is foundational in our legal framework and is a central justification for the actions taken by this movement. The current situation, where those in power act with impunity and seek to suppress dissent, starkly contrasts with the values that our nation was built upon. The right to dissent, as Arendt emphasizes, is a vital mechanism in any healthy democracy. To label those who resist as "rebels" or "traitors" is to ignore the very principles enshrined in the Constitution, which protect the right of individuals to challenge government overreach and demand accountability.

[117] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 24.

She adds of the topic of consent, "Dissent implies consent, and is the hallmark of free government; one who knows that he may dissent knows also that he somehow consents when he does not dissent." [118]

Arendt's insight here is crucial in understanding the relationship between the government and its citizens. Dissent is not merely an expression of opposition; it is a confirmation of the citizen's consent to the system itself. By allowing dissent, a government acknowledges the freedom of its people to speak out against injustice and to demand better governance. In this sense, the act of dissent is itself an expression of active participation in the democratic process. This is the heart of our growing movement—resisting systemic corruption not out of mere opposition but as a fundamental expression of our democratic rights. When we choose not to dissent, we implicitly consent to the actions of those in power. In choosing to dissent, we reclaim our power as citizens, ensuring that we never forfeit our role in shaping the course of our nation.

Arendt rightly points out one of the inherent dilemmas to our current situation in addressing corruption, as identified by the Committee of 500, which is, "Representative government itself is in a crisis today, partly because it has lost, in the course of time, all institutions that permitted the citizens' actual participation, and partly because it is now gravely affected by the disease from which the party system suffers: bureaucratization and the two parties' tendency to represent nobody except the party machines." [119]

This observation highlights a crucial flaw in the structure of modern representative governments. The erosion of institutions that allow for genuine citizen participation has led to a situation where governmental power is concentrated in the hands of a few, and the voice of the people has been marginalized. Arendt's critique of the party system speaks to a broader structural issue: the way political power has become increasingly bureaucratic and monopolized by party machines, which is especially the case in Kentucky. (Both parties in our region, and in our Commonwealth, have clearly benefited from some level of nepotism and self-dealing, so solving this issue through either party is futile).

These systems are now far more interested in preserving their own power than in serving the needs of the people. This is why efforts like the Northern Kentucky Truth & Accountability Project are so essential today—because they represent an attempt to reclaim democracy from the clutches of an entrenched bureaucratic system that has forgotten its obligation to the people.

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[118] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 27.
[119] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 28.

There is also much focus in today's politics on the national level, which Arendt correctly points out is not a proper mode of change, and it is why much injustice perpetuates itself within state and local institutions. She writes, "Whatever the theory, the facts of the matter suggest that precisely in crucial issues the Supreme Court has no more power than an international court: both are unable to enforce decisions that would hurt decisively the interests of sovereign states and both know that their authority depends on prudence, that is, on not raising issues or making decisions that cannot be enforced." [120]

While I am calling for federal intervention to address the immediate and significant corruption at the highest levels, we must also recognize that true, lasting change is rooted in grassroots efforts. The process of developing a non-corrupt political culture and creating generational change cannot solely rely on top-down solutions. Local communities must be the driving force behind reform because it is at the local level where systemic corruption takes root and persists.

Hannah Arendt's critique of nationally focused political struggles is a stark reminder that real change often begins in the communities where the most direct impact is felt. While national initiatives may address broad policy issues, they often lack the enforcement power and understanding to address deeply ingrained local injustices—in particular, the kind of corruption that thrives in isolated, insular systems like those we see in Northern Kentucky. It is the local authorities who must be held accountable, and this requires grassroots mobilization to apply the necessary pressure and demand accountability from the ground up.

The structural issues Arendt identifies, where power is concentrated in unaccountable and untouchable entities, underscore the need for grassroots movements to rise up and challenge the corruption affecting their own lives. Local communities must be the ones to organize, expose, and reform the systems that perpetuate these injustices. Federal support may be crucial in dismantling corruption in the short-term, but it's grassroots action that will provide the momentum for long-term change. No one else is going to step up, as evidenced by the fact that those in power have repeatedly failed to act despite the overwhelming evidence. Therefore, we must act, and it is local communities that will lead the charge, taking control of their future and rebuilding their own institutions from the ground up.

Finally, Arendt notes, "An emergency is certainly at hand when the established institutions of a country fail to function properly and its authority loses its power, and it is such an emergency in the United States today that has changed voluntary association into civil disobedience and transformed dissent into resistance." [121]

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[120] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 31.
[121] Arendt, Hannah. *Civil Disobedience*. The Library of America, 2024, p. 32.

Arendt's words reflect the urgency of our current moment. We are living through an emergency where the institutions that should protect the public and uphold justice have failed. This failure has turned what was once a voluntary association into an act of civil disobedience, a necessary tool for resisting systemic injustice. Dissent, in this context, is no longer just an act of protest—it has become a fundamental act of resistance against an oppressive system.

As Arendt warns, when institutions fail, those who resist are not merely challenging the status quo—they are acting to restore balance and justice. This is consistent with the values that led to the creation of this country, as stated in the opening of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness." [122]

It further notes on the withdrawal of consent that this is justified "when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security." [123] This is the mission I am pursuing: to challenge the structures of power that perpetuate corruption and injustice and to reclaim democracy at the local level, though through peaceful means and with support from federal authorities in conjunction with citizen-led action.

This method has proven highly effective, both in American history and beyond. Even in the face of some of the most well-equipped machines of terror, people throughout history have managed to avert atrocities by simply withdrawing their consent from supposedly monolithic regimes.

Hannah Arendt notes, in the example of Denmark's opposition to Nazi Germany's Final Solution: "When the Germans approached [the Danes] rather cautiously about introducing the yellow badge, they were simply told that the King would be the first to wear it, and the Danish government officials were careful to point out that anti-Jewish

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[122] *The Declaration of Independence*. 1776
[123] *The Declaration of Independence*. 1776

measures of any sort would cause their own immediate resignation." [124] This stance ultimately led to the preservation of Denmark's Jewish population, showing that resistance to tyranny, even in small but decisive acts, can change the course of history.

In totality, what we are called upon to do is to stand against lies and act in the face of truth, to properly identify evil and hold it accountable. Aleksandr Solzhenitsyn famously wrote: "The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world." [125] Simply refusing to participate in lies is enough to vanquish evil.

The Path Forward: Truth and Reconciliation

In the face of widespread corruption, injustice, and systemic abuse, one of the most important mechanisms for healing, accountability, and reform is the establishment of a truth and reconciliation process. This process is not just about uncovering the hidden actions of the powerful but also about acknowledging the harm done and providing a platform for victims to have their voices heard. Truth is utterly essential as a form of restorative justice.

A congressional committee dedicated to investigating systemic corruption and facilitating truth-telling is a necessary step toward restoring public trust and rebuilding institutions that have failed the very people they were meant to protect.

One of the most significant precedents for such an undertaking in the U.S. was the Senate's Kefauver Committee hearings on organized crime in 1951, which focused significantly on Newport. At the height of organized crime in America, powerful syndicates with roots in Kentucky and the surrounding areas exerted significant influence over politicians, business leaders, and even law enforcement. The corruption ran deep, reaching into many facets of public life, which is the historical antecedent of what we see today.

These hearings demonstrated the profound power of public inquiry to bring about justice, shed light on dark corners of society, and hold powerful individuals accountable for their actions. The American public was given the truth—often for the first time—and this transparency allowed the government to take steps toward reforming the very institutions that had been complicit in corruption, later through Robert Kennedy's grand juries and the Ratterman civil rights case. The lessons from these hearings show that truth is necessary for the restoration of justice in a society beset by systemic corruption.

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[124] Arendt, Hannah. *Eichmann in Jerusalem: A Report on the Banality of Evil*. Penguin Classics, 2006, p. 171.
[125] Solzhenitsyn, Aleksandr. *Live Not by Lies*. Translated by Alexis Klimoff, Harper & Row, 1974.

The concept of truth and reconciliation is not unique to the United States. It has been adopted and implemented in various forms around the world as a means of addressing the legacies of dictatorship, apartheid, civil war, and systemic oppression. These initiatives aim to confront the truth, no matter how painful, while also seeking to promote healing, understanding, and future reform.

One of the most notable examples is South Africa's Truth and Reconciliation Commission (TRC), established in the 1990s after the end of apartheid. The TRC was tasked with uncovering the truth behind the widespread human rights abuses committed during apartheid, offering a platform for victims to share their experiences and for perpetrators to confess their crimes in exchange for amnesty. While the TRC has been criticized for offering too much leniency to perpetrators, it remains one of the most well-known efforts to heal a divided society and promote accountability in the aftermath of systemic injustice.

Similarly, in Argentina, after the end of the Dirty War (1976–1983), the National Commission on the Disappearance of Persons (CONADEP) investigated the human rights violations committed by the military junta. CONADEP's work, as reflected in its landmark report, Never Again, exposed the crimes of the regime and made it possible for Argentina to begin addressing its dark history through legal and social reforms. Like South Africa's TRC, the CONADEP showed that when a government takes a transparent approach to truth and reconciliation, it creates an environment for healing, legal reform, and the rebuilding of public trust.

In Chile, the Valech Report (2004), which investigated the human rights violations committed during the military dictatorship of Augusto Pinochet, also relied on a truth and reconciliation model. The process revealed the extent of torture, disappearances, and extrajudicial killings committed by Pinochet's regime. The government's willingness to investigate and acknowledge these wrongs helped rebuild public trust and paved the way for legal accountability and reparations for victims.

Then, of course, the Nuremberg Trials set the gold standard for how totalitarian systems should be held accountable after the destruction they caused during World War II. The Nuremberg Trials were established to prosecute key figures of the Nazi regime, exposing not just the atrocities committed, but the systemic nature of the regime's crimes. The trials weren't just about punishment—they were about truth-telling. They sought to establish the truth of what happened during the Holocaust and to bring those responsible to justice, ensuring that the world would never forget the crimes committed by those in power.

Among the most iconic of the Nuremberg Trials' derivatives was the Eichmann Trial in 1961. Adolf Eichmann, a high-ranking Nazi official, was captured and put on trial in

Israel for his role in orchestrating the deportation of Jews to concentration camps. The trial of Eichmann was pivotal in exposing the extent of his personal culpability and the bureaucratic machinery that made the Holocaust possible. More than just a trial, it served as an opportunity for the world to witness the human cost of systemic evil and for survivors to have their voices heard.

Both the Nuremberg Trials and the Eichmann Trial set critical precedents for truth and reconciliation by showing that holding state actors accountable is a necessary step in achieving justice after systemic harm. These trials went beyond individual guilt—they examined the machinery of corruption and oppression, providing invaluable insight into the nature of totalitarian regimes and the mechanisms they use to maintain power. The Eichmann Trial in particular emphasized the importance of legal mechanisms and public accountability to prevent history from repeating itself.

These international examples underscore a fundamental truth: accountability and truth-telling are central to any lasting peace or recovery after a period of deep systemic violence and abuse. Whether it's in South Africa, Argentina, or Chile, truth and reconciliation processes have enabled societies to come to terms with their past, foster healing, and ensure that the wrongs of the past do not repeat.

In the United States, a Northern Kentucky Truth and Reconciliation Commission at the Congressional level is not just a historical or theoretical concept—it is an urgent necessity. The patterns of systemic corruption you have uncovered are part of a larger national issue that has deep implications for justice and governance. The truth—as painful as it may be—must be brought to light if the public is to have any chance of understanding the true scope of corruption within local institutions.

A committee dedicated to investigating these abuses would allow for public hearings, the gathering of evidence, and the exposure of corrupt actors in both the private and public sectors. Like the Kefauver hearings, such a committee would create a national platform for victims to share their experiences and ensure that their voices are heard, while simultaneously identifying patterns of criminal behavior at the highest levels of government and business.

Moreover, this process would have the dual benefit of not only uncovering the truth but also providing a framework for systemic reform. Like the truth commissions in South Africa or Chile, a Congressional committee would help restore public trust in institutions that have failed to deliver justice, ensuring that future generations don't inherit the same corrupt systems. Importantly, it would provide accountability for those responsible for perpetuating these injustices and propose concrete measures for rebuilding a more transparent and just society.

In the face of these systemic injustices, it is essential that we take similar steps. A Northern Kentucky Truth and Reconciliation Committee will not only uncover the truth but also implement justice, ensure accountability, and ultimately rebuild public trust in our institutions. The time for such action is now, and it is the only path forward if we are to move beyond a history of corruption and oppression and build a future rooted in transparency, fairness, and true justice.

I acknowledge that the establishment of such a commission will undoubtedly cause discomfort and grief. However, these feelings are neither new nor unexpected. As Hannah Arendt noted in the case of the Eichmann trial, "Chancellor [Konrad] Adenauer had foreseen and voiced his apprehension that the trial would 'stir up again all the horrors' and produce a new wave of anti-German feeling throughout the world, as indeed it did." [126]

But just as with the post-war reckoning in Germany, only through confronting the past can we begin the difficult but necessary process of initiating meaningful discussions on reform and political pluralism. Denying the truth for the sake of reputation is an argument with neither moral nor legal merit. To avoid facing the truth would be to perpetuate the very systems of injustice that have allowed corruption to thrive unchecked. We owe it to the victims and to ourselves to pursue the truth to its fullest extent.

The Path Forward: A Call to Action

Kash Patel, the new director of the FBI, stated on X on February 28, 2025, "The FBI is entering a new era—one that will be defined by integrity, accountability, and the unwavering pursuit of justice. There will be no cover-ups, no missing documents, and no stone left unturned—and anyone from the prior or current Bureau who undermined this will be swiftly pursued. If there are gaps, we will find them. If records have been hidden, we will uncover them. And we will bring everything we find to the DOJ to be fully assessed and transparently disseminated to the American people as it should be. The oath we take is to the Constitution, and under my leadership, that promise will be upheld without compromise."

This is a bold and promising declaration by Director Patel, one that speaks to the very heart of the FBI's role in upholding justice, transparency, and the rule of law. If the agency is indeed entering a new era, as Patel asserts, then it is imperative that this commitment be tested by the reality of our ongoing fight for accountability in Northern Kentucky. The deep corruption I have uncovered within local institutions demands

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[126] Arendt, Hannah. *Eichmann in Jerusalem: A Report on the Banality of Evil*. Penguin Classics, 2006, p. 17.

nothing less than the FBI's immediate, active involvement in addressing not only the visible injustices but the systemic rot that allows such crimes to thrive in the first place.

Patel's statement sets an incredibly high bar for his leadership, and I am holding him to it. I demand that he prove that this new era will truly be defined by accountability. This is not just a rhetorical promise—it is an urgent moral and legal challenge, one that cannot be left to linger in the abstract.

If Patel is sincere about upholding the oath to the Constitution, he must continue the ongoing federal investigation and address the abuses of power in Northern Kentucky. The evidence I have presented clearly shows the collusion of local authorities in obstructing justice, covering up capital offenses, and enabling the modern-day slavery of human trafficking and other heinous crimes. This is a grave violation of the very principles Patel claims to uphold. If his words are to carry any weight, he must demonstrate his resolve by following through with swift and decisive action. If he does not, we will hold him accountable through public disclosure and civil disobedience at every level: local, national, and international.

The FBI's reputation and credibility are on the line and I challenge Director Patel to lead by example. Will the Bureau stand side-by-side with the people of Northern Kentucky, root out corruption, and bring justice to the victims who have been ignored for far too long? Or will the FBI's promises be revealed as mere platitudes, unable to withstand the pressure of real reform and accountability?

I have already begun the work that others have failed to do. As Patel promises to leave "no stone unturned," I hold him accountable for acting on this promise—not in the distant future but now. I dare him to take the necessary steps to restore faith in the FBI's commitment to justice and uphold the Constitution without compromise. The eyes of the nation and the world are watching, and I will not let this moment pass without demanding the action that has been promised.

In light of the ongoing, grave injustice and systemic corruption plaguing Northern Kentucky, I am making the following urgent demands:

First and foremost, and in addition to a sweeping RICO investigation into Northern Kentucky's public institutions, I am demanding a full-scale federal homicide investigation into the tragic and unjust death of Samantha Ramsey. Her killing was mishandled at every stage by local law enforcement, and it has drawn deep concern from both residents and national observers. Many of us believe that key evidence was obscured, that the investigation was intentionally obstructed, and that justice has been denied. It is now the duty of the federal government to step in and conduct a thorough, impartial review of the circumstances surrounding her death. There is compelling

evidence that criminal activity played a central role in both the killing and its cover-up. It is unconscionable that this case continues to be dismissed as an unfortunate accident by those responsible for ensuring accountability.

Similarly, I demand a federal murder investigation into the killing of Michael Pelley by Boone County deputies. The conflicting reports, opaque procedures, and the complete absence of legal consequences point to a disturbing pattern of misconduct and institutional self-protection. This case, too, reeks of potential cover-up and systemic abuse. Without immediate federal intervention, the truth risks being buried permanently. The FBI and Department of Justice must act to ensure that this killing is investigated not just as a tragedy, but as a potential crime.

In parallel, I am calling for an immediate federal civil rights investigation into my own treatment, and the treatment of others, whose constitutional rights have been systematically violated by local and state actors. The coordinated acts of retaliation, blackmail, forced exile, and legal manipulation I and others have endured constitute not only political persecution, but a direct attack on the rule of law. These are not isolated incidents—they are part of a deliberate campaign to silence dissent, conceal systemic criminality, and insulate corrupt power structures from exposure.

As part of this response, I am demanding that the Department of Justice pursue civil damages in excess of tens of millions of dollars against every implicated institution and individual named in my investigation. These damages must reflect the scope of crimes committed: obstruction of justice, human trafficking, illegal surveillance, civil rights violations, coordinated psychological abuse, and the destruction of lives. These are not abstract legal failures. They have led directly to murder, rape, and the collapse of public trust. Any institution found guilty of participating in this system must be bankrupted, dismantled, and barred from further public service.

But this is not only about destruction—it is about rebirth. I call for a federally mediated transition of power to begin immediately. Through theNorthern Kentucky Truth & Accountability Project, community members will lead negotiations for the redirection of recovered funds toward building new, transparent, democratically accountable public institutions. This is not a request. It is a demand rooted in the principle that when the state becomes a criminal actor, the people are duty-bound to replace it.

I am additionally calling for the re-examination of all criminal and civil cases handled by Boone, Kenton, and Campbell counties since at least 2011—though in many cases, review should extend further. Every conviction, dismissal, or failure to prosecute in that timeframe must be revisited under federal supervision. The same individuals and agencies responsible for covering up homicide and shielding rapists have overseen countless other cases with zero oversight. It is entirely plausible—indeed, likely—that

dozens if not hundreds of miscarriages of justice have occurred under this corrupt regime. These cases must be audited, reopened where necessary, and made fully transparent to the public. This is not optional. It is the bare minimum required for any hope of restoring legitimacy.

This is not merely a demand for justice; it is a demand for the reconstruction of our community's foundational systems. I stand committed to working cooperatively with federal authorities and other key partners to ensure that these ends are met and that we restore faith in public institutions. Through accountability, we will reshape our future and guarantee that justice is no longer a privilege for the few but a fundamental right for all.

Finally, I demand the immediate resignation of all local officials and professionals in the public trust who are complicit in corruption—elected officials, law enforcement, judges, school board members, clerks, public workers, legal professionals, journalists, and anyone else complicit in the widespread corruption scheme that has poisoned our community. If these individuals are compromised in serious wrongdoing—as many of their actions suggest—then they must submit themselves to federal authorities for their roles in perpetuating these injustices. Resignations must be immediate, as it is clear that they no longer serve the public interest or the democratic principles upon which this nation was founded.

If these individuals fail to step down, I demand their full cooperation in a transparent and comprehensive investigation into their potential roles in facilitating corruption, enabling criminal activity, and obstructing justice. They will either be part of the solution or face the inevitable exposure of their corruption. I will not allow a broken system to perpetuate itself any longer nor will I tolerate the complicity of those who have chosen to turn a blind eye to the suffering of their fellow citizens. This is not open for negotiation or debate; anyone tied to this scheme will be exposed, whether legally or reputationally.

What we face here is not merely a series of isolated criminal acts or administrative failures; this is the root of a deeply entrenched system of corruption, oppression, and abuse of power. The forces that perpetuate these wrongs are not simply a matter of individual misconduct—they are institutionalized, systematic, and have taken hold of the very machinery of legitimate governance. It is, to put it bluntly, *systemic evil*.

Correcting this situation is a moral imperative, not a political one. This is not about partisanship; it is about ensuring that the fundamental promise of democracy is upheld and that justice is served for all citizens. There is no peace in stagnation—true peace is earned through the active participation of good and decent people in the preservation of

democratic and civil institutions. To acquiesce to this level of corruption would be nothing less than civilizational suicide.

I call on Attorney General Pam Bondi and FBI Director Kash Patel to step forward and fulfill the promises they have made and act on the evidence I have presented. The integrity of the FBI, the DOJ, and the justice system is on the line. I am demanding action, and I will not stop until those responsible for these heinous acts are held accountable and the law is finally implemented in our community.

What we are witnessing in Northern Kentucky is not just a local issue—it is a national crisis. The patterns of corruption, abuse of power, and systemic injustice we are witnessing affect us all. This fight for justice is not just a battle for Northern Kentucky—it is a battle for the very integrity of our nation. If federal authorities fail to take appropriate action, this situation will inevitably escalate to international bodies, and the American people will be forced to have serious discussions about community defense, as this represents a fundamental collapse of the social contract.

I also want to be clear: we must give the federal government every opportunity to act. Justice demands patience, and good faith demands offering the chance to correct course. But we must also be realistic. Look carefully at what is unfolding before us: the methodical dismantling of federal institutions, the purging of competent, principled officials in favor of loyalists who serve political power over public duty, the gutting of the DOJ's Public Integrity Division[127]—a critical safeguard against internal corruption, the erosion of due process protections that were once considered inviolable,[128] mass deportations, including of lawful permanent residents, and the disturbing public discussion of even stripping citizenship itself from American citizens.[129]

We are witnessing, quietly but undeniably, a reversion to rule by decree—executive orders replacing legislative debate, legal protections replaced by administrative expediency.[130] The Constitution still stands in letter, but its spirit is bleeding away. In such an environment, we must ask ourselves—calmly, without anger, without panic—a sober question: can we, in good conscience, still assume that the people dismantling their own institutions will rise to defend them when it matters most?

Hope is necessary. Patience is honorable. But realism is essential. Our task is not to indulge in despair, nor to declare institutions beyond redemption before their final

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[127] U.S. House Committee on the Judiciary. *Fact Sheet on DOJ Changes*. January 29, 2025.
[128] Kanno-Youngs, Zolan, and Eileen Sullivan. "Trump Administration Plans to Expand Deportation Powers." *The New York Times*, April 23, 2025.
[129] Popli, Nik. "Can a U.S. Citizen Be Deported? Trump's Comments Raise Legal Alarms." *Time*, April 23, 2025.
[130] Cohen, Steve. "Tracking the Trump Administration's Harmful Executive Actions." *Congressman Steve Cohen*, March 27, 2025.

hour. Our task is to remain clear-eyed: to recognize when a house is burning, even if the façade still appears intact.

If the federal government chooses to act decisively, transparently, and honorably, we must be ready to welcome it. If it does not, we must be equally prepared to move forward with the truth—with dignity, with resolve, and without illusions. History belongs to those who see clearly and act with conscience. We are called to be among them.

Regardless of how the federal government responds, I call on all citizens of conscience, in Kentucky and across the United States, to join me in this battle for truth and accountability. It is time for the American people to come together and demand that the principles of justice, transparency, and democracy be upheld. Our government, our institutions, and our communities must be held to the highest standards of integrity and fairness, and it is up to us to make sure that happens.

In the event of federal dereliction, I welcome and encourage organized disobedience, principled defections, and the voluntary surrender of conscience-driven federal authorities—those willing to stand with the honest officers of this nation, and on the right side of history.

Likewise, should the federal government fail to act, the international community must urgently and seriously reevaluate the legitimacy of U.S. institutions as stewards of the rule of law. Such a failure would not merely indicate a domestic crisis—it would constitute a collapse of internal accountability mechanisms, undermining the foundational claims of democratic governance. Inaction in the face of documented systemic abuse would raise grave questions about the integrity of international partnerships that rely on mutual trust, shared legal standards, and respect for human rights.

Given the evidence now in plain view, any refusal to intervene would, in effect, amount to an endorsement of state terror at the federal level. It would signal that the United States no longer upholds its obligations under international law nor its commitments to justice at home. The consequences of such a posture would be immediate and far-reaching: a catastrophic erosion of U.S. moral credibility, the unraveling of diplomatic trust, and a permanent stain on the nation's standing in the global community.

Specifically, nations that currently collaborate with U.S. federal law enforcement agencies should reconsider the terms of that cooperation, as silence or complicity in this case would amount to an endorsement of impunity and failed state conduct. This dereliction of duty would leave a vacuum in global leadership—one that must be filled by

a renewed commitment to international legal standards and the foundational principles of the United Nations Charter. This is a moment of moral clarity, and the call to action is clear.

None of us—in Northern Kentucky, in the United States, or around the world—are alone in this fight, and with your involvement, we can ensure that the forces of justice will prevail over corruption. This is our chance to redefine what it means to be a nation built on laws, fairness, and the equal protection of all people. It is time for us to finally *love our neighbors as ourselves.*[131]

Concluding Remarks

I wish to close by referencing the universal symbol of *mortificatio*, the alchemical stage associated with death, decay and corruption. In Chinese philosophy, symbolized by Ku (蠱), this represents not only what has become decrepit, but also an invitation to address what has been spoiled. It is a call for rebirth, an urging to transform what has been marred by our faults into something good through diligent work and renewal.[132]

When a government can no longer distinguish truth from threat, when it begins attacking accurate information as if it were an enemy force, then what we're witnessing is not just a criminal cover-up—it's the end of its own existence through the abandonment of its epistemological legitimacy. When the state cannot cohabit with the truth, it is already dead in spirit and soon in letter. As long as someone carries the truth, the collapse of the regime is a mathematical certainty. Truth is immortal. Empires that deny it are not.

Abandoning truth means surrendering to evil—to chaos, to disintegration, to "the enemy," constantly referenced in Scripture. In Spanish, for instance, the term *El Diablo* evokes not just a figure of malice, but a force of division. The word *diablo* stems from the Greek root *διά-* (*dia-*), meaning "through" or "apart," and *βάλλειν* (*ballein*), meaning "to throw." Together they form *διάβολος* (*diabolos*)—literally, "the one who throws apart," the divider. To reject truth, then, is not merely to believe a lie—it is to allow oneself to be fractured, to participate in the great tearing apart of reality.

This force, this stampeding of truth, this evil, does not arrive in full regalia. It enters quietly—disguised as convenience, justified by fear, tolerated through indifference. History has shown us, time and again, that the greatest crimes against humanity do not begin with marching boots or midnight raids—they began with silence. With people looking the other way. With the slow erosion of truth and justice.

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[131] The Holy Bible, King James Version, Thomas Nelson, 1987, Matthew 22:37-39.
[132] Wilhelm, Richard, translator. *I Ching: The Book of Changes*. Translated by Cary F. Baynes, 3rd ed., Penguin Classics, 2003, p. 75.

That is why vigilance is not optional. It is the price of freedom. A society that hopes to remain free must cultivate not just institutions, but consciences—citizens who are alert, discerning, and unwilling to trade truth for comfort. The moment we stop asking questions, the moment we grow tired of examining power, we open the door for unaccountable forces to rule in our name.

We must understand: evil does not flourish because it is strong. It flourishes because good people are too tired, too afraid, or too distracted to resist it. Vigilance is not paranoia—it is responsibility. It is what stands between civilization and its collapse. Let us then be vigilant—not with hysteria, but with principle. Not with fear, but with clarity.[133]

Let me tell you what I mean by this, based on my personal experience. My entire life, I have been physically and psychologically tortured—mangled into silence, manipulated into a lie. The narrative constructed by my family—that I suddenly, inexplicably, and without cause "went crazy" at the exact moment the Stephenson murders occurred—is not just false. It is a smokescreen. A calculated deception to obscure the truth and protect the killer, and one routinely used by serial offenders as a way to offload guilt.[134]

To accept their version of reality would make me, morally, ethically, and legally, complicit in a conspiracy. Now that I know the truth, to remain silent would be to become an accessory to murder. And given what I know about how my father evaded justice—how the system was manipulated before and after the fact—any denial of these facts would make me complicit in organized crime, criminal governance, and a racketeering enterprise that has taken innocent lives and assaulted the body of humanity itself with myself, my friends, and my community as stand-ins. That is something I will never do.

Now, let me tell you, based on my lived experience and my knowledge base, how I see a path for all of us to live in our truths and transform our communities. The root of this transformation *must* be shared reality. Shared reality means we orient ourselves not around fantasy, ideology, or tribalism, but around something far more fundamental: truth. And truth is not abstract. It is built from facts, verified through reason, tested by evidence, and refined through dialogue.

When facts accumulate into discernible patterns, we form conclusions. We call these conclusions truths—and they become the bedrock upon which a healthy society must

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[133] It is worth noting that the overwhelming consensus in psychological literature affirms that most people are generally well-meaning and do not act out of malicious intent. This insight has also been echoed across various philosophical traditions, which emphasize ignorance, fear, or systemic influence—not inherent evil—as the root of most harmful behavior.

[134] Spruin, Elizabeth, et al. "Criminal Narratives of Mentally Disordered Offenders: An Exploratory Study." *Journal of Forensic Psychology Practice*, vol. 14, no. 5, 2014, pp. 438–455. Taylor & Francis.

stand. This process is not arbitrary. It is the only path forward when the alternative is delusion, denial, and decay. Let us be clear: a society without shared reality is not a society at all. It is a battlefield of private fictions.

This insight lies at the heart of political philosophy. Thomas Hobbes, for example, argued not simply for the rule of force, but for a sovereign grounded in reason. His vision of what he called Christian monarchy was not about shallow piety or theocratic ritual—it was about a state animated by divine reason, not superstition. Hobbes went so far as to say that the voice of God is reason itself (many other philosophers have said the same). This is not metaphor—it is political theology grounded in logic.

In his *Leviathan*, written during a period that parallels ours in many respects, Hobbes was deeply concerned with the disintegration of civil order. He believed that if each person followed their own interpretation of Scripture—in other words, held to their own private truths—chaos was inevitable. Thus, the Christian monarchy he envisioned was not a tyranny of clerics, but a government that could speak with the authority of a unified reason, in service of peace.

Today, what is our sovereign? Is it reason—or raw power? Do we live under a shared reality, or under a fragmented mythology curated by propaganda, fear, and spin? To demand truth is not to be "radical." To insist on verified facts, logical deduction, transparent reasoning, and evidence-based governance is not an act of rebellion—it is the foundation of civilization itself.

I understand now what Hannah Arendt meant when she wrote that "the ideal subject of totalitarian rule is not the convinced Nazi or the convinced Communist, but people for whom the distinction between fact and fiction … no longer exists." [135] I have seen this firsthand—how institutions collapse when people no longer care whether something is true, only whether it is useful to their fear, their tribe, or their power.

Immanuel Kant also once wrote: "By a lie, a man throws away and as it were annihilates his dignity as a man." [136] That line lives inside me. I have been asked to lie—not just with my words, but with my silence. I have been told to forget, to look away, to pretend that I do not see what is right in front of me. But I will not surrender my dignity. I will not annihilate my humanity.

"The fundamental cause of trouble in the modern world is that the stupid are cocksure while the intelligent are full of doubt. A good world needs knowledge, kindness and courage; it does not need a regretful backward looking morality based on fear. The world

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[135] Arendt, Hannah. *The Origins of Totalitarianism*. Harcourt, 1973, p. 474.
[136] Kant, Immanuel. *On a Supposed Right to Lie from Philanthropy*. Translated by Lewis White Beck, in *Critique of Practical Reason and Other Writings in Moral Philosophy*, University of Chicago Press, 1949, p. 346.

needs open hearts and open minds, and it is not through rigid systems, whether old or new, that these can be obtained," Bertrand Russell wisely writes in his *Unpopular Essays*.[137]

Russell's diagnosis of modern decay—where confidence often belongs to the uninformed and hesitation to the wise—strikes at the heart of today's crisis of governance. In a world oversaturated with dogma, spectacle, and political performance, the qualities he names—*knowledge, kindness, and courage*—are not luxuries; they are prerequisites for survival. His critique of fear-based morality and rigid ideological systems speaks directly to our time, where states increasingly confuse obedience with virtue, and conformity with unity.[138]

He compels us to reject reactionary nostalgia and to instead build toward a world founded on openness—not as a naïve ideal, but as a practical necessity. His words remind us that the only way out of collapse is through radical honesty, emotional maturity, and moral clarity. I believe that we all want to "Make America Great Again"—but the only path to this objective is through the truth, rooted in the facts.

Let us remember these words spoken by one of Germany's national heroes, Sophie Scholl, before her execution by the Nazi regime: "Stand up for what you believe in, even if you are standing alone." [139] To dare to stand in truth is not just an act of moral courage—it is the way history is shaped. These words remind us that truth is not validated by popularity, and that justice is not decided by consensus. In moments of profound institutional decay and societal fear, it is the individual with clarity, conscience, and conviction who becomes the last barrier against total collapse. To stand alone is not to be lost—it is often to be ahead. And when the world forgets how to tell the truth, the lone voice that remains firmly rooted in truth can become the most powerful force in existence.

Truth has long been understood as the most radical form of rebellion—what I've called in my own writing "existential warfare." This is not a new insight. As far back as ancient Greece, Diogenes of Sinope rooted his philosophy in two Delphic maxims: "Know

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[137] Russell, Bertrand. *Unpopular Essays*. George Allen & Unwin, 1950, p. 119.

[138] I have studied Thomas Hobbes' critique of Aristotle and also encountered similar criticisms within Jungian theory (and, of course, other ontological frameworks that would be too numerous to list out). I tend to agree that Aristotle's reliance on rigid logical syllogisms offers a limited framework for understanding reality—especially when compared to ontological systems grounded in probability. Modern physics, with its embrace of uncertainty and indeterminacy, clearly points in this direction. So too does the epistemology of intelligence agencies, which operate by assessing likelihoods rather than certainties (ex: Bayes' theorem). In this light, rigid thinking, binary worldviews, and reductionist reasoning emerge not only as epistemologically flawed, but as profoundly corrosive to the health of any democratic society or high-level decision-making.

[139] Scholl, Sophie. *The White Rose: Munich, 1942–1943*. Translated by Arthur R. Schultz, Wesleyan University Press, 1983.

thyself" (γνῶθι σεαυτόν) and "Deface the currency" (παραχαράττειν τὸ νόμισμα). Taken together, these commands urge us to reject the counterfeit values of consensus opinion and instead ground our lives in authentic truth—refusing the "moral coin" of the masses in favor of self-knowledge and clarity.[140]

One of my favorite writers, Albert Camus, writes: "What is a rebel? A man who says no: but whose refusal does not imply a renunciation. He is also a man who says yes, from the moment he makes his first gesture of rebellion. A slave who has taken orders all his life suddenly decides that he cannot obey some new command. What is the content of this 'no'? It is the affirmation of a borderline." [141]

Indeed, this quote speaks directly to our experience in Northern Kentucky. We are living under a regime that criminalizes truth, shields predators, and targets the innocent. This is not civilization—it is its inversion. But as Jean-Paul Sartre reminds us, clearly and defiantly: "Freedom is what you do with what's been done to you." [142]

It is not the past that defines us, but how we choose to move forward. What has been done is unspeakable—but what comes next belongs to us. We hold the power to respond—not with rage, but with resolve. Not with vengeance, but with vision. And in the face of this corruption, we need to say only one word, spoken calmly, collectively, and without fear: *No*.

No to manufactured silence. No to institutional gaslighting. No to the erosion of what is real. The possibilities that emerge from this single act of defiance are limitless. It is the breaking point of complicity and the birth of accountability. We can rid ourselves of the limits of policy tinkering and outrage cycles, and instead architect a new reality—one based not in spectacle or fear, but in shared truth.[143]

To establish shared reality, rooted in truth, we must return to first principles. And the first principle is this: a society that refuses to agree on what is real is not a society that can endure. It is a fractured mirror, unable to reflect or reform itself. As Mahatma Gandhi warned, "An error does not become truth by reason of multiplied propagation,

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[140] Laërtius, Diogenes. *Lives of the Eminent Philosophers*. Translated by R.D. Hicks, Loeb Classical Library, Harvard University Press, 1925, vol. 2, pp. 20–23.
[141] Camus, Albert. *The Rebel: An Essay on Man in Revolt*. Translated by Anthony Bower, Vintage International, 1991.
[142] Sartre, Jean-Paul. *Existentialism and Human Emotions*. Translated by Bernard Frechtman, Citadel Press, 1985.
[143] There is much to be said about the current crisis in America, and Shoshana Zuboff's *The Age of Surveillance Capitalism* offers a compelling lens through which to understand it. Her analysis highlights the unconscious capture of individuals through algorithmically-driven misinformation and disinformation, amplified by unregulated social networks. In the absence of a robust legislative framework, these platforms foster echo chambers that incubate extremism and erode democratic discourse.

nor does truth become error because nobody sees it." [144] And in our time, this simple fact has become a radical assertion.

Baruch Spinoza in his *Ethics* also offers this elegant insight: "The more you strive to live according to the guidance of reason, the more you strive to be independent, and to depend only on yourself; that is, to free yourself from slavery as much as possible. A man who is guided by reason is more free in a state, where he lives according to a common decision, than in solitude, where he is subject only to himself.

The highest good of those who follow virtue is common to all, and therefore all can equally rejoice in it. And no one can wish to enjoy blessedness alone, for it is not more blessedness if it is enjoyed alone. He who strives to guide others by reason does not act by chance, but out of generosity, and with a firm and noble purpose.

The wise man, insofar as he is considered as such, is scarcely disturbed in spirit. He is conscious of himself, and of God, and of things by a certain eternal necessity. He never ceases to be, and always possesses true peace of mind." [145]

I believe it is now time for us to be conscious of ourselves in this very same way. If we are to survive—not only as individuals, but as a community and a nation—we must return to the ideal that all of history's greatest thinkers routinely and uncompromisingly speak of: we must listen not to the noise of ideology, but to the clear and timeless voice of reason. A state governed not by the whims of power, but by the integrity of truth. That must be our goal. But that is not where we are.

We must be realistic and accept what is happening: our nation is being tested. I have given you the plain truth that no one else will tell you, and that is the only way we have a chance at passing this most important test. Join me. Stand up for justice. Stand up for the truth. Let's resurrect the soul of our nation and use the truth as our foundation—*one nation, indivisible, with liberty, and justice for all.*[146]

In solidarity,

Bradley Scott Blankenship

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[144] Gandhi, Mahatma. *Young India, 1924–1926*. Compiled by Mahadev Desai, Navajivan Publishing House, 1927, p. 41.
[145] Spinoza, Baruch. *Ethics*. Translated by Edwin Curley, Penguin Classics, 1996, Part IV, Preface, pp. 228–229.
[146] "Pledge of Allegiance." *U.S. Code*, Title 4, Chapter 1, § 4, 1954, United States Government.

Appendix Preface: Dispatches From the Edge of the World

This appendix contains a selection of essays published internationally throughout 2024-2025, during my personal persecution and effective exile from the United States of America, following the exposure of credible, extensively documented evidence implicating protected individuals in systemic crimes, including but not limited to serial homicide, organized child exploitation, and obstruction of justice by local, state, and federal actors.

The publication of these materials followed the exhaustion of every available lawful domestic remedy, including appeals to local law enforcement, prosecutors, courts, federal investigative agencies, and the domestic media. Each institution and avenue demonstrated, either through negligence, obstruction, or outright retaliation, a systemic incapacity—and, in some cases, an explicit unwillingness—to uphold the fundamental guarantees of due process, protection of whistleblowers, and redress of serious human rights violations.

In light of this collapse of domestic remedies, and consistent with internationally recognized principles under the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights, it became necessary to turn outward: to bear witness not within a closed, self-preserving system, but before the broader conscience of the international community.

The essays collected in this appendix represent that effort. Each appendix is a published or unpublished international dispatch and was written as an act of formal testimony and moral appeal to foreign audiences—specifically directed toward citizens and policymakers in concerned nations. Each essay was tailored to engage the historical memory, legal traditions, and civic values of these diverse societies, emphasizing that the struggle to defend the dignity of survivors and the integrity of justice transcends national boundaries.

These writings serve multiple formal functions:

- They constitute a public record of the systemic failures within the United States' domestic governance structure as observed from direct experience.

- They fulfill the duty of a survivor under international law to report grave human rights abuses when domestic authorities fail to act.

- They function as acts of lawful civil resistance, consistent with the principles of international law and the obligations of all persons to oppose systemic injustice.

- They provide evidence of the necessity for international reassessment of cooperative arrangements with the U.S. justice system, particularly where it has demonstrated persistent noncompliance with its own constitutional obligations and international treaty commitments.

Moreover, these essays establish that the situation in Northern Kentucky—and the broader institutional collapse it reflects—is not an isolated anomaly, but indicative of a broader systemic degeneration in the ability of the United States to protect human rights, enforce the rule of law, or uphold the foundational principles it claims to represent globally.

This appendix also serves as documentary evidence that the failure of the domestic press to report truthfully on these matters mostly necessitated international publication. Where internal mechanisms failed, the international community—through its media, institutions, and historical memory—remains the last refuge for truth and justice. The choice to engage the world directly was not one of preference, but of obligation: a duty imposed by the total structural breakdown of domestic remedy and the internationally recognized right to seek redress through global forums when local options are rendered ineffective.

These materials collectively constitute not only testimony against specific criminal and institutional actors, but an indictment of a system that, when confronted with evidence of its failures, resorted to tactics of counterinsurgency against survivors rather than processes of lawful accountability.

Where the domestic press turned a blind eye, the international press provided an audience. Where domestic institutions abandoned their survivors, the international record now documents the consequences. Though some of these essays appeared in publications often dismissed in American discourse, their factual basis, documentation, and moral clarity speak for themselves.

This appendix is not a supplement to the record; it is a continuation of the act of survival itself. It is submitted as formal evidence that the truth has already crossed borders; that the collapse of institutional legitimacy in the United States is not merely a domestic affair but an international event; and that the documentation of these facts will endure beyond any attempt at suppression, distortion, or erasure. It is also part warning and part call to action: the American collapse is happening and the American people need the world's help.[147]

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[147]Some of the initial submissions have been slightly revised for legal reasons and to reflect that they were originally drafted as working documents intended for editorial collaboration. I make no moral or ethical

Appendix 1: The Erosion of American Institutional Legitimacy

From: Blankenship, Bradley. "Donald Trump Is Going to Win – America Isn't." *RT*, 9 Aug. 2024.

On Saturday, former U.S. President Donald Trump was the victim of an assassination attempt. The Republican nominee had his ear grazed and was quickly rushed by the Secret Service, though many are still criticizing the event's apparent lack of safety.

Immediately, the candidate and others were cashing in on the spectacle with T-shirts and other paraphernalia–suggesting that, as always, it will be Trump that walks away victorious.

It is no exaggeration to say that this spectacle has cemented another Trump term. Many experts and Republican officials believe that Donald Trump has narcissistic personality disorder. Part of the narcissist playbook includes playing the victim. When victimhood is usurped by the narcissist, it's a wash for the opposition. In this case, Trump has a legitimate claim to that title, and he will ride it into the sunset. The shooter, in this case, essentially handed the former president the greatest gift he ever could have.

It should also be noted that victimhood is one of the main animating factors of the MAGA movement. Trump and the current Republican Party are leaning into this energy, particularly white victimhood, to establish a politics that seeks to level the playing field for a previously unseen faction of rural white people that have lost out on opportunities as a result of globalization.

Trump's decision in picking Ohio Senator J.D. Vance as his running mate on Monday was a reflection of this strategy. As a newly minted Cincinnati resident,[148] like Vance, the feeling in the city is palpable. Southern Ohio is a battleground of burgeoning political and social attitudes. Many parts of the country are leaning into the utter destruction of community and egalitarian values, while others, particularly the younger generation, are embracing them. At the same time when racial strife and mass shootings are increasing, people are yearning for innocence and a connection to a higher purpose.

With the selection of Vance, the Trump campaign has made its position clear on this matter. The New Right and its desire for an idealized past, as well as a protectionist

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judgment regarding their publication status; I am simply including all relevant materials, both published and unpublished, as well as private letters.

[148] I had not yet, and still have not, fully changed residence to Ohio and still retain primary ties to Kentucky (driver's license, voter registration, etc.)

foreign policy, will define the Republican Party for the foreseeable future. The Democratic Party, as it is inclined to do, is stuck in a politics that does not fit the current zeitgeist, evidenced by the candidacy of incumbent President Joe Biden, an 81-year-old. Biden's lack of energy, charisma, and general inspiration are indicative of the failure of current Democratic politics, as is the party's failing effort to suppress the emergence of its progressive flank.

At the outset of this current presidential race, I made the comment on numerous occasions that the disunity of the Republican Party would set it up for failure. These mistakes have clearly been corrected. The GOP has long been the superior party in terms of resources, organization, and ideological unity. It has now produced a nascent politics that will yet again obliterate the decorum that had long defined American politics. Growing calls from within the Democratic Party to replace Biden, while entirely warranted, are a sure sign that the race is already over.

In the grand scheme, there really cannot possibly be a winner this November. Whether an aging narcissist or an even more fossilized milquetoast liberal wins, America loses. Joe Biden's political programs have failed to inspire the country to the degree needed to ward off the malignant influence of Donald Trump. Trump's pride, symbolic of the pride of a major swath of the country, will catch up to him and usher in untold suffering for the nation. It is such an inevitability as to have long been understood in Christian and Islamic lore as one of the seven deadly sins, leading to an eternity in hell.

As Charles Bukowski wrote in *"Lost"* from his 1974 Burning in Water, Drowning in Flame, "those who escape hell, however, never talk about it and nothing much bothers them after that." He wrote that going through hell and back is "the greatest satisfaction known to man." This idea is also reflected in the archetype of the tree of life, where the roots of the tree descend down to hell and reach up to heaven. The path to the gates of salvation, as it is stated clearly in the Bible through Jesus' death and resurrection, are met through hell.

Donald Trump is going to win. Of this, there is little doubt. His pride, which we may consider to be America's collective pride, will send the nation to hell. Yet, at the end of this tortuous experience, is the opportunity to find a better and higher state through the symbolic death and rebirth of our collective psyche. How exactly this will play out is anyone's guess.

Appendix 2: Isolationism and the Strategic Decline of the United States

From: Blankenship, Bradley. "Isolationism to Have Negative Impact on US' Long-Term Competitiveness." *Global Times*, 21 Sept. 2024.

Isolationism is a policy that may initially seem appealing to those who view it as a safeguard for domestic industries. However, the long-term effects of isolationism are far more damaging than its short-term gains. As the U.S. faces increasing global competition, especially from countries like China, embracing isolationism is a surefire way to undermine its own economic strength and global influence. In fact, what some perceive as "decoupling" from the rest of the world, particularly from China, risks not only harming American businesses but also eroding the country's leadership in key industries.

While the idea of shielding domestic jobs and industries from foreign competition has strong populist appeal, especially in rural America, the reality is that isolationist policies fail to address the complexities of the modern global economy.

Isolationism hampers innovation, one of the cornerstones of U.S. economic success. When American businesses are cut off from global markets, they lose access to diverse consumer bases, supply chains and, crucially, the international flow of ideas. Innovation thrives on collaboration and competition, and by retreating behind economic walls the U.S. risks stagnating while more outward-looking economies advance.

Another significant area of concern is the global supply chain. U.S. industries depend on the efficient movement of goods, raw materials and components across borders. Isolationist policies that impose tariffs and trade restrictions or discourage international cooperation will raise costs for American businesses and consumers. Companies may struggle to compete with foreign firms that have access to cheaper, more diverse supply chains. The end result? Higher prices for consumers and less competitive U.S. businesses on the world stage.

Perhaps the most glaring problem with isolationism is that it fundamentally misreads the forces driving globalization. Beijing has been promoting its Belt and Road Initiative, creating a vast network of economic ties across Asia, Africa and Europe.

While the U.S. turns inward, China is busy building new partnerships and establishing its role as a leader in global trade and infrastructure development.

Isolationism's impact extends beyond the economy, it also affects America's geopolitical standing.

The U.S. disengaging from international trade and cooperation is a risky move, as it risks alienating its allies and diminishing its role in setting global standards, whether in technology, finance, or environmental policy.

If America wants to remain competitive in the global arena, isolationism is not the answer. Cooperation, not withdrawal, will sustain U.S. leadership and economic strength.

In conclusion, while isolationism might offer an illusory sense of protection, it is a dangerously shortsighted policy.

Rather than strengthening the U.S. economy, it weakens the very foundations of its global competitiveness. In an interconnected world, retreating from international cooperation doesn't protect American jobs or industries, it undermines them.

For the U.S. to remain competitive, it must embrace globalization, foster innovation and engage with the world, not retreat from it.

Appendix 3: Systemic Failures in Upholding the Rule of Law Seen in Kentucky

From: Blankenship, Bradley. "Opinion: Rep. TJ Roberts' Leak Is Unacceptable." *LINK nky*, 23 Feb. 2025.

On February 6th, Boone County's local state representative, TJ Roberts, posted what he claimed was evidence of corruption by Kentucky Governor Andy Beshear. He said, quote, "I've got the receipts to prove it." However, what he posted was, at best, grasping at straws: it was a routine expenditure report that detailed Governor Beshear's travel to Europe in his capacity as Kentucky's governor, along with the rest of his company.

However, these receipts reveal something much more important: It appears that Mr. Roberts leaked these reports from his committee assignment with intergovernmental affairs, and, in doing so, he also leaked the address of a state employee. In other words, while accusing Governor Beshear of misusing his public office, he had actually himself misused his public office to score political points and put a public employee in danger in the process. This is extremely egregious, and we must call it what it is: corruption.

At the heart of this scandal lies a grave breach of ethical and legal norms. The disclosure of a state employee's home address serves no legitimate oversight purpose and instead exposes this individual to serious security risks. Public servants, regardless of their political affiliations, have a right to personal privacy, particularly when their roles do not inherently demand public exposure. In an era of heightened political division and targeted harassment, the deliberate or reckless publication of a home address is an invitation to harassment, intimidation, or worse.

From a legal standpoint, the exposure of a public employee's private information raises significant concerns. Kentucky law, like many other states, includes statutes that protect personal identifying information from being shared without consent. While public records laws ensure government transparency, they do not extend to needlessly doxxing public officials, particularly in cases where the disclosure serves no meaningful public interest. In this case, Roberts' actions suggest, at minimum, a reckless disregard for privacy laws and, at worst, a potential misuse of office for political retribution.

This is not merely an ethical lapse—it is an abuse of power. Mr. Roberts' decision to leak these documents in this manner suggests he is willing to weaponize information acquired through his legislative position to attack political opponents. Ironically, while attempting to accuse Beshear of corruption, Roberts has demonstrated his own inability to wield power responsibly. If his accusations were genuinely rooted in concern for government accountability, he would have presented substantive evidence rather than resorting to a reckless act of exposure that served no legitimate purpose beyond political theater.

More broadly, this episode highlights the dangers of authoritarian tendencies among elected officials. I have known Mr. Roberts for quite some time. He and I were classmates (he was younger than I) at Conner High School, and he was known for his rather egotistical and immature behavior. Later, he developed authoritarian politics, joined the so-called Liberty Hangout blog, defended monarchy in several debates, made a litany of anti-Semitic statements, was flagged by the Southern Poverty Law Center as an extremist, and, just one month into office, has resorted to blatant authoritarian and corrupt tactics to intimidate his political opponents.

This is a concerning pattern. Throughout history, figures who traffic in conspiracy theories, embrace extreme ideologies, and disregard ethical norms tend to escalate their abuses of power over time. By leaking a public employee's address and misrepresenting an ordinary expenditure report as evidence of corruption, Roberts is setting a dangerous precedent. Today, it is a state employee's personal information. Tomorrow, it could be the suppression of political opposition through more aggressive means.

The implications of this incident should not be ignored. The Kentucky State Legislature and relevant oversight committees must take this breach seriously. If Roberts acquired this information through his position and then misused it for political attacks, as it appears he has, there must be consequences. A failure to address this now will only embolden further abuses down the line.

Beyond legislative accountability, this also warrants scrutiny from law enforcement. Leaking the home address of a government employee, particularly in a climate where public officials are increasingly targeted, could rise to the level of criminal misconduct. It is for this reason that I believe the Kentucky State Police and federal agencies must take note, as it raises concerns not just about state-level corruption but also about broader threats to democratic governance.

Ultimately, the voters of Boone County and Kentucky at large must take note of Roberts' actions. When a politician resorts to unethical tactics to smear opponents and intimidate public employees, it is a red flag for how they will govern. Accountability must come not just from law enforcement and oversight bodies but from the public itself. Kentucky deserves leaders who respect the offices they hold and the people they serve, not those who recklessly endanger others for political gain.

Roberts' actions here are a case study in the dangers of placing extremists in positions of power. If his first month in office is any indication, Kentucky has a serious problem on its hands. The question now is: will the system hold him accountable, or will this kind of behavior become the new norm?

Appendix 4: International Law and the Responsibility to Resist Unlawful State Behavior

From: Blankenship, Bradley. "China and Global Community Must Resist Unjust U.S. Action." *China Diplomacy*, 20 Mar. 2025.

Recently, U.S. President Donald Trump backed down from tariffs on Canada that could have derailed both the American and Canadian economies, harming the very people he claims to represent. His reversal, prompted by market pressures and Wall Street's reaction, reflects an image-conscious leader aware of the gravity of public opinion.

Though seemingly a victory for common sense, the president's retreat wasn't driven by logic alone. Rather, it was driven by a more powerful force: the tangible pressure of economic consequences, amplified by one of Trump's favorite funding sources, Wall Street.

In fact, former Canadian Prime Minister Justin Trudeau, who just left office, quoted the Wall Street Journal—a paper that Trump reportedly reads—on live television, calling the tariffs "very dumb." Indeed, they are reckless, counterproductive, and, most of all, damaging to the people Trump claims to serve.

This moment, however, illustrated more than just a diplomatic exchange. What Wall Street, and numerous political figures and grassroots movements have engaged in is, at its core, an exercise in civil disobedience—one of the most enduring American traditions of resistance.

As writers like Henry David Thoreau and Hannah Arendt would argue, civil disobedience is a necessary practice to challenge governments that fail to serve the public good. Thoreau famously wrote that citizens must not merely criticize their government but actively withdraw their consent from unjust laws. In this way, the force of the state is undermined when it is deprived of legitimacy by those it purports to represent.

This principle of withdrawing consent and practicing political resistance can be seen throughout American history, from Martin Luther King Jr.'s marches to Noam Chomsky's activism, from Bernie Sanders' campaign for reform to the many acts of resistance carried out by ordinary citizens. They all practiced a form of civil disobedience to confront the injustices of their time. What Wall Street as well as the grassroots movements did—challenging the tariffs—was, in essence, an act of lawful resistance aimed at disrupting the actions of a government that has lost its accountability to the people. This resistance is not only appropriate but necessary.

However, opposition to the Trump administration's disregard of international law cannot simply be termed as civil disobedience. Although the stance against it taken by countries like China, Canada, Mexico and so on reflects in a way the same principles of resistance and accountability that Thoreau and Arendt advocated, it is more of efforts to uphold the framework of the international order based on principles conceived by the countries which triumphed in World War II, including the United States under President Franklin Delano Roosevelt. This is evidenced by Chinese Foreign Minister Wang Yi's words at the Munich Security Conference, where he reaffirmed China's commitment to upholding the international rule of law as grounded in the United Nations and its charter.

In the context of growing global tensions, China's position on international law is significant. By emphasizing the U.N. Charter as the "bedrock" of international relations, China advocates for the very framework that was meant to safeguard the sovereignty and rights of nations. This commitment echoes the notion that when powerful nations, particularly those like the U.S., disregard international norms and laws, it is the responsibility of other countries to resist this unbalanced power and stand in opposition to violations of international law.

Now, more than ever, there is a need for international actors to organize in opposition to policies that threaten the global framework of justice, fairness and mutual respect.

When the White House or any powerful nation-state moves in blatantly unlawful directions, its legitimacy must be questioned not just by its own people but by the global community.

If the United States continues to undermine the U.N. framework, the World Trade Organization, and other international institutions, it will inevitably spark a broader, more unified call for international resistance.

In the face of growing global instability, all people around the world must unite to defend their legitimate institutions. Nations must rise to protect their sovereignty and, when necessary, redirect global trade away from irresponsible actors who prioritize power politics over principle. From the U.N. Charter to the U.N. System and other international institutions, the principles of justice, and peace are non-negotiable. When the Trump administration refuses to comply with these rules, it is not only the right but also the responsibility of other nations to uphold them.

For Americans, this should be a lesson in the necessity of standing up against unlawful behavior by the state. My own experiences in the United States today—resisting unlawful actions by my local government, exposing corruption and advocating for constitutional rights—reflect the same impulse to reclaim justice when it is ignored.

As China-U.S. relations and global politics continue to evolve, we must remember that these principles are essential for global peace, stability and security. Let us rise to the challenge, ensuring that the international rule of law remains firm and that all nations are held accountable, regardless of their power.

Appendix 5: A Call for Latin American Reassessment of U.S. Federal Law Enforcement Cooperation

From: Blankenship, Bradley. "Llamado a la revisión de la cooperación latinoamericana con el sistema de justicia de EE. UU." *El Ciudadano*, 23 Apr. 2025

Northern Kentucky is immersed in a serious institutional crisis that reflects patterns of corruption and the collapse of the rule of law. As an investigative journalist and president of the newly created Northern Kentucky Citizens Action Committee,[149] I feel obligated to alert the international community about the profound systemic failures within the United States' justice system, particularly in this region. This situation should be a cause for concern for Latin American states that, until now, have cooperated closely with U.S. federal agencies such as the FBI and the Department of Justice (DOJ).

[149]At the time of publication, the provisional name for this group was the Northern Kentucky Citizens Action Committee. It was later discovered that this name—and its acronym—closely resembled that of an existing organization, prompting reconsideration to ensure clarity, distinction, and alignment with the group's mission.

Historically known for its ties to organized crime—from smuggling during the Prohibition era to contemporary human trafficking—Northern Kentucky continues to be a refuge for criminal networks operating with impunity. Instead of protecting the citizenry, local institutions have covered up crimes, obstructed investigations, and provided protection to criminals, including members within their own ranks.

This reality is not an isolated case, but rather a reflection of structural corruption that recalls authoritarian regimes of the past, such as that of Augusto Pinochet in Chile. Just as during that dark period, when the elites were protected from justice, today the authorities of Northern Kentucky allow criminal networks to operate without consequences.

My family case is only a sample of this reality. The complaints against my father, Raymond Blankenship, and my uncle, William Blankenship, for multiple sexual abuses have been ignored.[150] Law enforcement, far from investigating seriously, has actively obstructed any attempt to clarify the truth. This omission of responsibility on the part of local authorities has been supported by the silence and inaction of the federal government, which has shown little interest in intervening despite having abundant evidence since October of last year.

In view of this situation, I make an urgent call to Latin American governments: reconsider your cooperation with U.S. authorities if they are not willing to assume responsibility and guarantee justice in cases like this. Institutional impunity in the United States can no longer be ignored or minimized.

The legitimacy of international cooperation in matters of justice is based on mutual respect for the rule of law. If the United States intends to continue being a reliable partner for Latin America, it must begin by cleaning its own house. As long as corruption, violence, and abuse continue to be tolerated within its judicial system, it will hardly be able to claim moral leadership in the defense of human rights and democracy.

The peoples of Latin America have suffered the consequences of impune and oppressive systems. We cannot allow the same mistakes to be repeated under another name and flag. It is time to demand transparency, accountability, and true justice, both within and outside the United States.

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[150] I did not publicly reference the murder allegations here for clear and deliberate legal reasons related to defamation and slander. However, by this point, it was already an established fact that former Campbell County Commonwealth's Attorney Michelle Snodgrass had declined to pursue charges against my father for complicity in child sexual abuse in Campbell County, despite holding felony evidence related to my uncle's case; that Boone County law enforcement had interfered with investigative processes in their jurisdiction; and that the City of Villa Hills and its police force had obstructed my access to legal remedies and actively sabotaged multiple court proceedings.

History will judge us by our response. Will the United States be capable of reform, or will it continue down the path of complicity? The answer to this question will determine not only the fate of Northern Kentucky, but also the direction of international cooperation in the defense of justice.

Appendix 6: A Letter to the Czech Conscience from a Journalist in Exile

Blankenship, Bradley. "Praho, slyšíš-li mě." Private letter to allies in the Czech Republic. 25 Apr. 2025.

My name is Bradley Blankenship. I am an investigative journalist and the chairman of the newly formed Northern Kentucky Citizens Action Committee.[151] I lived in Prague for nearly six years, and during that time, this city shaped me in ways I am only now beginning to fully understand.

Much of my work while living in the Czech Republic was viewed with suspicion by some. My criticism of the United States—particularly of the systemic failures I observed at home—was misinterpreted as tacit support for rival states. Some believed I was undermining democracy itself. Nothing could be further from the truth. I criticized America precisely because I believe in democracy. My writing was not cynical—it was a clear moral warning. With time, I now see that those essays were early signals of collapse—and everything I described is now coming to pass.

I do not write to you today out of anger, but out of a sense of responsibility. I am not a dissident for dissidence's sake, nor a provocateur. I am a man who carries a truth so heavy it nearly killed me—but I still carry it. I believe this truth will dismantle what can only be described as a criminal empire masquerading as legitimate governance throughout the American region. And as I write this, the weight of that truth is already bending institutions.

This journey took a decisive turn in 2020, when my uncle William Blankenship was arrested in Ohio for the repeated rape of children. That moment triggered a psychological shock in me, as I realized that other members of my family—especially my father—were likely involved in similar crimes. What followed were threats. Subtle warnings. Blackmail. The more I investigated, the clearer it became that this was not just a case of family pathology, but a protected network connected directly to law enforcement itself.

There were signs. The Commonwealth's Attorney in Campbell County told reporters during my uncle's case that she didn't know if police were aware of his 13-year-old partner. But my grandfather—a former police officer and longtime treasurer of the local Fraternal Order of Police chapter—almost certainly did. These were not isolated

[151] See annotation on provisional naming, 134.

failures—they were a pattern. A system that did not exist to protect victims, but perpetrators. The same pattern we saw in other cases, such as Judge Tim Nolan.

Last year, I returned to the U.S. with the hope of starting a new life. I changed professions. I sought peace. Instead, I was met with retaliation, destabilization, and finally, forced exile. The state tried to erase me—not only legally, but spiritually. I was stripped of legal standing, labeled mentally unstable, and abandoned by every institution I turned to: courts, police, prosecutors, agencies, and politicians.

But I refused to disappear. I led my own investigation, using public records, witness interviews, forensic evidence, and psychological profiling. Despite the smears and state retaliation, I persisted. The result was inevitable: my father is, with high probability, a serial killer protected by a network of local officials.

Only when I threatened an international diplomatic scandal at the U.S. Embassy in Beijing did I receive any acknowledgement at all. I had exhausted every legal channel. I went to prosecutors, the media, lawyers, and human rights groups. Every road led to obstruction, denial, or complicity.

And even when I was acknowledged, today I receive only silence. Instead of restoring my rights, I am being watched. This is not justice. This is fear. This is a state cornered by the fact that one of its citizens solved multiple murders and exposed a criminal network operating for decades. The FBI and Department of Justice know. It's not that they're unaware. They're afraid. And so I brought the truth to Geneva—to the only place where truth still carries weight.

Today, I live in exile—just as many Czechs once did. I am not broken. I am calm. I am documenting everything. And now I speak to you not to beg for justice or recognition, but simply to ask you: remember.

You've lived this. You know the quiet violence of institutional lies. You remember the fear, the surveillance, the psychiatric silencing. You know what it means when truth becomes the most dangerous act.

You remember 1989. You remember that the revolution didn't begin with fire or blood. It began with simple truth. Spoken clearly. At great risk.

And so I tell you: it is time again.

Not only for America. But for every place where darkness was hidden under law. In every community where silence was rewarded and truth was punished. For everyone who was called crazy simply for noticing what others didn't want to see.

It is time again.

The person I am today, I became in Prague. I walked these cobbled streets at night, thinking deeply about justice, identity, and how power can turn inward like a knife. I came of age here in the most important way: spiritually, intellectually, morally. And that is why I now call to you.

I know you will hear me. Because you always have.

Appendix 7: An Open Letter to South Africa on American State Terror

Blankenship, Bradley. "Why South Africa Must Reassess Its Ties with an America in Moral Collapse." Unpublished letter to *the Sunday Times*, 26 Apr. 2025.

I write today not simply as a journalist, nor merely as an American citizen in exile, but as a human being bearing witness to a collapse so profound that it demands the attention of the world's moral conscience—especially nations like South Africa, whose own history reminds us what happens when the machinery of power turns against the people it claims to serve.

I am a survivor of childhood exploitation by a network protected at the highest levels of local and state government in Northern Kentucky, a region in the United States long known for organized crime and public corruption. Last year, I uncovered credible evidence implicating my father—a man shielded by law enforcement for decades—in serious criminal activity, later revealing that he is likely a murderer during my own independent investigation. I brought my findings, meticulously documented, to the authorities. I played by every rule. I sought protection through lawful channels.

I was met not with support, but with coordinated retaliation: psychiatric discrediting, legal erasure, coercion into exile, and complete abandonment by local agencies. Then, once I fled to safety abroad, I submitted my findings to the FBI through diplomatic channels and was met with what I can only describe as strategic abandonment, though it appears they are involved in a reactive posture, and I am now being monitored, not supported. Today, I live in effective disappearance, forced to bring my case to the UNHRC after exhausting every domestic remedy.

This is not the America many imagine. It is an America that now mirrors the practices it once decried abroad—an America where truth-tellers are disappeared, where institutions protect predators rather than victims, and where moral collapse is met not with accountability, but with strategic silence.

I write to you, South Africa, not asking for pity or justice, but for recognition of your own history: the long, painful shadow of apartheid. South Africa knows—deeply, intimately—that systemic injustice does not correct itself. It resists. It denies. It smiles

for cameras while crushing truth in backrooms. It was only through international solidarity, pressure, and moral clarity that the regime of apartheid was finally forced to yield.

America, today, risks standing morally exposed in much the same way. It is easy for powerful nations to lecture others on human rights. It is harder to face their own complicity when the abuses occur in their own backyards.

The United States cannot claim to be a beacon of democracy while it abandons whistleblowers, silences survivors, and protects state-enabled murderers. If it fails to address this crisis transparently and decisively, it forfeits the moral authority it so freely wields against the Global South.

South Africa, as a nation built upon the painful memory of betrayal and the hard-won triumph of human dignity, must recognize this moment for what it is. If America continues to stonewall, monitor, and erase rather than act, then nations with a true memory of injustice have a duty to reassess their diplomatic relations.

As Nelson Mandela once said: "A critical, independent and investigative press is the lifeblood of any democracy."

When even the most courageous witnesses are driven into exile, when the press is silent or complicit, when institutions collapse into bureaucratic terror, what democracy remains?

This is not simply an American crisis. It is a global warning.
It is a test of solidarity—not just for Americans, but for every nation that remembers what it means to fight for justice when it is most dangerous to do so.

If South Africa still remembers its own long night—and I believe it does—then now is the time to stand for the principles that rebuilt its own moral soul.
Because the road back from collapse does not begin with silence.
It begins with seeing clearly, speaking honestly, and refusing to accept the unacceptable.

The world is watching.

And history, once again, is taking notes. My community, locked under the terror of a counterinsurgency state with official letterhead, is now the ledger for which the reckoning will soon arrive. I ask you to bear witness.

Appendix 8: An Open Letter to Canada on the Collapse of American Rule of Law

Blankenship, Bradley. "A Whistleblower's Warning to Canada." Unpublished letter to *The Globe and Mail*, 26 Apr., 2025.

I write today not simply as an American citizen, nor merely as a journalist in exile, but as a survivor—and as a witness to a collapse that demands international attention. What I have uncovered, and what I have endured, should alarm anyone who still believes that the United States is committed to the rule of law, human rights, or even the basic principles of human decency.

Last year, I uncovered evidence implicating my father—a man shielded for decades by law enforcement in Northern Kentucky—in several murders and organized child exploitation. When I brought my findings to local and federal authorities, I was not protected. I was erased.

Through a coordinated campaign of psychiatric discrediting, civil rights violations, and forced exile, I was abandoned by the very institutions that claim to defend justice. After exhausting every lawful domestic avenue, I was forced to escalate my case to the UNHCR in Geneva. Today, I live in de facto disappearance, monitored but not protected, while the United States government pretends that none of this has happened, though it appears an arrest is coming, at some point, perhaps, potentially. (It is unclear if they are even structurally capable of acting on this evidence now, as it implicates multiple layers of government.)

This is not the America the world was promised. And it is certainly not the America that Canada—and other democratic nations—once partnered with in the name of global stability and law.

What I have experienced is not an isolated tragedy. It is a symptom of a larger collapse: the breakdown of America's own commitment to its stated ideals, and a pattern I found repeated as I analyzed other cases in my community. The willingness to sacrifice citizens who expose uncomfortable truths. The abandonment of human rights obligations. The silent drift toward a model of governance that relies not on consent, but on intimidation, erasure, and narrative control: a counterinsurgency governance strategy deployed against civilians, with strategic disappearance to boot.

Canadians, perhaps more than anyone, should be attuned to this shift. Under the Trump administration, we have seen an aggressive posture toward Canadian sovereignty that no amount of diplomatic politeness could fully conceal: tariffs weaponized, trade agreements undermined, trusted alliances strained nearly to breaking, and an open declaration to annex Canada. That aggression is not a fluke—it is a symptom of the same rot now consuming America's internal governance.

What is happening in Northern Kentucky is not about left or right, Democrat or Republican. It is about what happens when a nation loses its ability to confront its own failures—and turns instead against those who expose them. It is about when the truth

itself is labeled a threat, when accurate information is attacked as an enemy force. When reality is the enemy.

Canada must take note. Because when a superpower begins to treat its own citizens with strategic abandonment, when it embraces surveillance over justice, silence over accountability, and optics over human dignity, no alliance is truly safe. No treaty is truly secure. And no neighbor, however friendly, can afford to pretend otherwise.

As a survivor of a system that has collapsed inward under the weight of its own contradictions, I call on Canada to watch carefully. To remember that diplomatic norms are only as strong as the values that underlie them. And to be prepared to reassess its relationship with a United States that increasingly governs through terror rather than by law.

As the great Canadian statesman Lester B. Pearson once said: “The life of states is a kind of continuing moral struggle, with moments of apparent tranquility often marking a decisive turning point.”

Today, the "struggle" is not just external. It is internal: a war against memory, against accountability, against truth itself.

And if America cannot protect its own witnesses, cannot uphold its own promises, then it must not expect the world to uphold its illusions.

History is watching. I ask you to bear witness.

Appendix 9: An Open Letter to Australia — Reassessing an Alliance in an Era of American Collapse

Blankenship, Bradley. “If America Cannot Protect Its Own Citizens, Australia Must Rethink Its Alliance.” Unpublished letter to *The Age*, 26 Apr. 2025.

Australia has long counted the United States as its closest ally—a partnership built on shared democratic ideals, a mutual defense pact, and the belief that American power could be trusted to stand for justice, both at home and abroad.

But today, as someone who once believed in those same ideals—and who was betrayed by them—I urge Australians to pause and reconsider.

I am not a political radical. I am a journalist, a survivor of state-enabled abuse, and now, a citizen forced into exile after exposing systemic criminality in Northern Kentucky, my homeland. My evidence implicated my father—long shielded by law enforcement—in several murders and organized child exploitation.

I played by the rules. I approached the authorities. I asked for protection under the law.

Instead, I was met with silence, retaliation, and erasure. After exhausting every domestic avenue, I was forced to bring my case to the UNHCR in Geneva. Today, I live under effective disappearance—monitored by the government that should have protected me, but never defended.

This is not simply a personal tragedy. It is a warning: A signal that America's internal crisis is deeper, more structural, and more dangerous than many in Australia are being told.

When a nation turns its institutions not against external enemies but against its own citizens—especially those who expose truth—it forfeits any claim to moral leadership. It also forfeits the reliability that alliances depend on.

Australia faces a strategic dilemma. The ANZUS alliance ties Australia's security directly to American stability. Yet, how stable is an ally that cannot uphold its own Constitution? How secure is a partnership when the larger partner is increasingly consumed by dysfunction, disinformation, and institutional breakdown?

This is not theoretical. It is visible now: U.S. federal agencies monitor whistleblowers instead of protecting them. They use strategic disappearance instead of due process. And instead of transparency, the authorities engage in retaliation. They do this, as the evidence shows, in upholding state-sanctioned ritual murder. This is not theatrics: this is what is really happening right now in the United States of America.

So I urge you to ask yourselves: If America cannot honor its obligations to its own citizens, can it credibly promise to honor them to its allies? My personal opinion is that it cannot, but that is for you to decide.

Australia must consider whether its future security depends on loyalty to the mythology of American exceptionalism—or on a sober, principled reassessment of evolving realities.

It must ask, without fear and without apology: Is our alliance safeguarding Australia—or tethering us to instability? Are we securing our sovereignty—or outsourcing it to a faltering power?

Former Prime Minister Paul Keating once remarked that Australia should seek security in Asia, not from Asia. That wisdom resonates even more today. Australia's future must be shaped by the facts of the present, not the nostalgia of past alliances. The post-war order is, by all accounts, over.

The United States that all of us trusted no longer exists. And the world America once claimed to defend is watching—quietly noting the gulf between its words and its actions.

History will not be kind to those who mistook loyalty for blindness. Nor will it reward those who confused military promises for moral leadership.

Australia deserves better. It deserves partners who live by the values they profess—not merely when convenient, but when it matters most.

And if America cannot protect its own truth-tellers, then Australia must think carefully about how much longer it can afford to entrust its fate to a collapsing empire. I am not trying to persuade you; I believe that the truth I am living is self-evident for what this implies for your country's future in relation to mine.

Appendix 10: An Open Letter to Brazil on Memory, Justice, and Global Solidarity

Blankenship, Bradley. "Ao Brasil, com Amor e um Aviso: A América Perdeu o Seu Caminho." Unpublished letter to *Folha de São Paulo*, 26 Apr. 2025.

I write these words from exile. Not because I chose to be here, but because the country where I was born—the country that once promised liberty and justice—no longer remembers what those words mean.

I am not a politician. I am not partisan. I am a journalist, but I am also a survivor of a betrayal so profound that the truth must be told, even when it wounds.

Last year, I uncovered credible evidence that my father—a man protected by law enforcement in Northern Kentucky for decades—was implicated in murder and organized child exploitation. I did everything right. I documented my findings. I went to the authorities. I sought protection through lawful means.

Instead, I was met with silence, retaliation, and erasure. Today, I live in effective disappearance, monitored by the very institutions that should have protected me. After exhausting every legal path in the United States, I was forced to bring my case before the United Nations Human Rights Council in Geneva.

This is not the America the world was promised.
It is not even the America Americans believe they inhabit.

And that is why I now turn to you, Brazil — not just to bear witness, but to speak from a place of deep respect, solidarity, and hope.

Last year, I lived in Santa Catarina for six months. I came to know Brazil not as a tourist or outsider, but as a neighbor. I walked your streets. I drank your coffee. I learned your music.

I saw you face hardship not with cruelty or despair, but with solidarity.
I witnessed the devastating floods in Rio Grande do Sul—and I saw how strangers became family, how no one was left behind, how the Brazilian spirit refused to surrender, even in the face of nature's wrath.

It transformed me.

I arrived in Brazil carrying hidden wounds, burdened by fear.
And it was among you that I began to heal — not because the pain disappeared, but because your solidarity made it bearable.

It was in Brazil that I learned the most important lesson of my life:
Freedom is not granted by governments.
It is built, defended, and renewed—by ordinary people, every single day.

Today, I fear that America has forgotten this lesson.
Its institutions no longer protect the vulnerable; they protect themselves.
They turn against those who speak the truth.
They treat whistleblowers not as citizens to be defended, but as enemies to be silenced.

Brazil knows this story.
You have lived it.

You know what it means when legal language becomes a weapon. You know what it means when the state smiles for the cameras—and tortures in the shadows.
You know what it means when the law stops protecting the people and begins to protect only itself.

You know what it is to survive dictatorship, repression, state terror—and to remember that the first victim of injustice is always the truth.

I am not directly comparing the United States of today to Brazil's military dictatorship.
But I say to you, with all the clarity I can muster:
The machinery of terror can arise in any nation that forgets justice belongs to the people—not the powerful.

And today, in my homeland, that machinery has begun to move.

As Charlie Brown Jr. once sang:

"Dias de luta, dias de glória."
(Days of struggle, days of glory.)

Brazil understands that glory is not handed down.
It is earned through memory, through solidarity, through resistance—even when it hurts.

You know better than anyone:
There is no freedom without courage.
There is no democracy without vigilance.
There is no justice without sacrifice.

I say all of this not because I have lost hope—but because I still believe.

I believe that Brazil, now emerging as a leader in the Global South, has a choice:
To tie its future to the ruins of fading myths—or to help build a new world, where dignity is real, sovereignty is respected, and solidarity is stronger than fear.

If America cannot protect its own whistleblowers, if it cannot honor its own promises, then it cannot expect the world to uphold its illusions.

Brazil remembers what much of the world often forgets:
That silence is not peace.
And that forgetting is not forgiveness.

The United States I once believed in no longer exists.
But Brazil still has a choice—to remember, to resist, and to rise on its own terms.

You taught me what solidarity truly means.
You showed me that democracy is not a slogan—it is survival, together.

Now, I trust you will see clearly what so many still refuse to face.

History is watching.
And I believe history still listens to those who dare to speak the truth—even in the face of the machinery of terror.

Appendix 11: An Open Letter to Denmark on American Collapse and the Responsibility of Democracies

Blankenship, Bradley. "A Request to Denmark: Reassessing America's Crisis." Unpublished letter to *The Copenhagen Post*, 26 Apr. 2025.

For much of my life, I believed in the system I was raised under. I believed that the rule of law, transparency, and institutional integrity were the bedrock of the United States' global leadership.

Today, I am writing from exile, because those principles have failed.

Last year, I uncovered credible evidence implicating my father—long shielded by law enforcement in Northern Kentucky—in murders and organized child exploitation. I followed every lawful channel available. I documented my findings meticulously. I sought protection under the law, as any citizen would.

Instead of protection, I encountered a coordinated campaign of retaliation: psychiatric discrediting, legal erasure, forced disappearance abroad. After exhausting domestic remedies, I was compelled to escalate my case to the United Nations Human Rights Council in Geneva.

This is not an anecdote or exaggeration. It is a straightforward, documented case study of institutional collapse. It does not even require anything but to look at the facts plainly. The absurdity of this situation is, in fact, the point. This is how empires collapse. It is a pattern repeated across time and space so consistently as to be a basic law of history.

The United States today remains powerful. But its internal systems—especially those responsible for upholding basic human rights—have entered a phase of dysfunction that demands serious international scrutiny.

I write to Denmark not because I assume a shared political project, but because I recognize a shared historical memory.

During Europe's darkest hour, Denmark stood apart from many other occupied nations. When the Nazi regime demanded the identification and surrender of Danish Jews, the Danish people—and their institutions—refused. They chose sovereignty over expedience.

They recognized that the criminal actions of the state—when law becomes a tool of oppression, it must be resisted by conscience. I am asking Denmark, with that tradition in mind, to examine the United States today with the same clarity of judgment.

Because if a government can no longer reliably protect its own whistleblowers, survivors, and witnesses—if it can no longer enforce its own constitutional promises—then it cannot credibly claim to act as a guarantor of international norms.

This is not a theoretical concern.

When a major power experiences internal institutional collapse, the effects are not confined within its borders. They ripple outward—through diplomatic channels, security alliances, trade agreements, and human rights frameworks. Denmark, and Europe more broadly, must consider whether traditional alliances built on assumptions of American institutional strength remain sustainable.

Loyalty to shared ideals must be distinguished from loyalty to fading myths.

To be clear: I am not calling for the abandonment of diplomatic relations. I am calling for a realistic, principled reassessment of American credibility as a global actor.

The United States' internal situation today is not a partisan dispute. It is a structural failure. Recognizing that reality is not disloyalty; it is prudence. Be wise. Defend yourselves before it is too late.

It is the kind of prudence Denmark once demonstrated when it refused to sacrifice its moral standards under external pressure.

I lived in Europe for six years, primarily in Prague. Though I have not yet had the privilege to visit Denmark, I have long admired your political culture—your commitment to civil society, to transparency, and to the principle that legitimacy must be earned continuously, not presumed.

The United States today risks forgetting that lesson. Its institutions are faltering. Its internal contradictions are widening. Its capacity for self-correction is visibly in doubt.

I encourage Denmark to look clearly at these facts—and to act, in its own interests, accordingly. Because in an era where democratic values are increasingly contested, clarity is not optional.

It is survival.

Appendix 12: An Open Letter to France on American Institutional Collapse and the Need for European Strategic Clarity

Blankenship, Bradley. "L'effondrement américain n'est pas une théorie. C'est une réalité visible." Unpublished letter to *Le Monde Diplomatique*, 26 Apr. 2025.

For six years, I lived in Europe, observing from a distance the gradual erosion of the moral and institutional authority of my native country—the United States.

I did not come to this conclusion lightly. For much of my life, I believed in the promises of America: the rule of law, transparency, the protection of whistleblowers and survivors.

Today, I write from exile. Not because of a theory, but because of direct experience.

Last year, I uncovered credible evidence implicating my father—a man long protected by law enforcement in Northern Kentucky—in multiple murders and an organized child exploitation network. I documented everything. I went to the authorities. I followed every legal channel available.

I was not protected. I was strategically erased: psychiatrically discredited, stripped of my civil rights, forced into exile, and today, monitored rather than defended by the very state that claims to be a beacon of democracy.

After exhausting all domestic remedies, I was forced to bring my case to the United Nations Human Rights Council in Geneva.

This is not an isolated tragedy. It is a case study in structural collapse: the most thoroughly documented campaign of erasure against a federal-level witness in modern American history.

What I experienced personally is merely the latest manifestation of a broader and deeper crisis. The internal institutions of the United States no longer reliably function according to their constitutional principles. Where the law was supposed to protect the vulnerable, it now often protects the apparatus itself. Where transparency was once valued, secrecy and retaliation now reign.

Today, I write to France not to ask for sympathy, nor to offer an ideology. I ask only that you look at reality. Look at what is happening in my community, in Northern Kentucky. Look at how a single citizen, acting entirely within the law, was forced to flee in order to survive—while the perpetrators of the crimes remained protected.

Ask yourself this question: Is this system still worthy of Europe's unconditional trust?

President Emmanuel Macron has already raised critical questions about the future of European security and sovereignty. When he declared that NATO was experiencing "brain death," he was not merely criticizing specific figures or short-term policies. He was warning of a deeper strategic reality: Europe's dependence on American security guarantees—and even its narratives—is becoming increasingly untenable.

Today, my personal experience echoes that warning:

If the United States cannot protect its own citizens—its own survivors—
If it cannot uphold its most basic constitutional commitments—
If it chooses strategic disappearance over the rule of law—
then how can it credibly guarantee the security or political stability of other nations?

Europe must seriously pursue what President Macron described. Strategic autonomy, a decoupled security architecture, and a diversified economic and diplomatic portfolio.

This is not about ideology.
It is about observing facts.

The United States I once trusted no longer exists in the form many Europeans still imagine. Clinging to the myth of a U.S.-led rules-based order is not loyalty; it is delusion. And history has never been kind to those who confuse nostalgia with strategy.

I am not asking you to take my word for it. I am asking you to look at the evidence. Examine my case. Examine my community. Examine the complete institutional collapse I survived—and that I am now revealing to the world.

The facts are clear to anyone willing to see them. The only question that remains is this: Will Europe also dare to acknowledge this reality—and act accordingly?

Because in an era where illusions collapse faster than empires can respond, clarity is not a luxury.

It is a condition of survival.

Appendix 13: An Open Letter to the Russian People on Truth, Collapse, and Endurance

Blankenship, Bradley. "To the Russian People: You Have Seen This Before." Unpublished letter to *The Moscow Times*, 26 Apr. 2025.

I have loved Russian culture for as long as I can remember. I have studied your language for years. I have walked your streets, admired your art, studied your history, and read your greatest authors. From Tolstoy to Dostoevsky, from Bulgakov to Chekhov, Russian literature shaped my mind in ways that no classroom ever could.

Throughout my travels, Russians have been among the proudest, kindest, and most enduring people I have ever known. I count Russians among my best friends. I count Russian wisdom among the greatest treasures I have encountered.

And so I turn to you now—not as a diplomat, not as a politician, but simply as a man living through a moment you will recognize instantly.

I was born in the United States. I once believed in its promises: the rule of law, the protection of whistleblowers, the ideal that truth would be honored. I grew up to be a reporter and a writer.

Last year, I uncovered credible evidence of horrific crimes in my own community—probable serial murder and organized child exploitation, protected at the highest levels of local government in Northern Kentucky. And the perpetrators are actually members of my own family, including my father and uncle.

I did everything right. I documented everything. I approached the authorities in a manner that went beyond any compulsion but was, in reality, an act of civic virtue. What I received in return was retaliation and forced disappearance.

After exhausting every legal remedy, I was forced into exile and brought my case to the United Nations Human Rights Council in Geneva after an FBI submission through

diplomatic channels prompted not an immediate restoration of my civil rights, but a quiet probe and surveillance.

Today, I live cut off from my homeland simply for speaking the truth. You, in Russia, know what this looks like. You have seen this before.

You saw it in the final years of the Soviet Union: When institutions no longer served the people, but themselves. When truth-tellers were branded as threats, not heroes. When appearances mattered more than reality, until the collapse made appearances impossible to maintain.

You know what it means when a system grows too brittle to correct itself.
You know what it means when those in power confuse survival with justice, and obedience with legitimacy.

You remember.
And that memory matters now more than ever.

I am not here to tell you how to feel about America. I am not here to argue ideology. I am only here to say this: Bear witness.

Because what is happening inside the United States today is not simply a political dispute. It is not merely a partisan fight.

It is the slow, visible failure of a system that no longer protects its own survivors, no longer defends its own ideals, and no longer even recognizes when it has crossed the line into bureaucratic terror.

I lived it.
I survived it.
And now I bring you the truth, as plainly as I can.

In the great Russian tradition, truth has never been a luxury.
It has been a necessity for survival—and for dignity.

As Solzhenitsyn once wrote:
“Let the lie come into the world, let it even triumph. But not through me.”

I believe that spirit still lives today—in the hearts of the Russian people, and everywhere that memory has not yet been erased.

I ask only that you remember what you have already survived.
Remember what happens when reality finally breaks through the walls of propaganda.
And remember that history belongs, in the end, not to the powerful — but to those who dared to see clearly, and to say so.

Thank you for your endurance.
Thank you for your memory.
Thank you for your example.

The world will need it in the months and years ahead.

Appendix 14: A Letter to Future Generations in Northern Kentucky

Blankenship, Bradley. "To the Students and Future Leaders of Northern Kentucky University." Unpublished letter to *The Northerner*, 30 Apr. 2025.

My name is Bradley Blankenship. I'm an investigative journalist, columnist, Chairman of the Northern Kentucky Citizens Action Committee,[152] and a former NKU Student Government Association senator. I'm writing to you not as an outsider, but as a fellow Norse—someone who walked the same halls, sat in the same classrooms, and once debated policy from the seats of the student senate chamber.

I'm reaching out during what I believe is a time of profound contradiction and historic consequence. As we speak, I am deep into a large-scale investigative effort tied directly to our region—one that implicates powerful institutions and carries national and even international implications. Because of ongoing legal matters, I cannot yet disclose everything publicly. But I can tell you this: what I've uncovered points to deep systemic failure, institutional betrayal, and the urgent need for civic solidarity, accountability, and moral courage.

As students and emerging professionals, you are inheriting a world defined by tension—between what is right and what is expedient, between justice and denial, between silence and truth. Your generation will be asked to choose. The work ahead will demand strength, intelligence, and an unwavering conscience.

In our tradition, we stand on the shoulders of journalists like Gary Webb—a fellow Norse who risked everything to tell the truth about hidden networks of power. He was ridiculed, exiled, and ultimately vindicated. His courage is not an artifact—it is a blueprint and one that I follow.

I hope you'll remember that the press—especially the student press—is not just a place for stories. It is a watchtower. And in times like these, it must burn brightly.

Appendix 15: An Open Letter to the American Conscience in Seattle, Washington

Blankenship, Bradley. "Come As You Are: A Warning from Exile." Unpublished letter to *The Seattle Times*, 30 Apr. 2025.

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[152] See annotation on provisional naming, 134.

I was born in Cincinnati and raised just across the river in Northern Kentucky, a place that taught me how to survive—and later, how to see clearly. Today, I'm writing to you not from the Midwest, but from self-imposed exile abroad. I cannot return to the United States without risking my safety. Why? Because I uncovered structural corruption in my home state tied to very serious criminal activity—acts that include obstruction, abuse, and homicide, all shielded by institutions meant to uphold justice.

Due to ongoing legal matters, I must be circumspect with the details. But I have recently filed a formal complaint with the United Nations Human Rights Council, naming state and local actors whose conduct—if unchallenged—sets a precedent that no survivor, journalist, or citizen can feel safe in a democracy that permits its institutions to devour those who speak the truth.

I'm writing to Seattle because I believe your city possesses something that is rapidly vanishing in America: moral courage. Seattle has always had a voice. A voice that echoes from the base of Mount Rainier to the pages of *Sub Pop* and *The Stranger*. A voice that sang from stages soaked in feedback and rain and truth. A voice that refused to lie—even when it was easier.

Your greatest artists weren't just musicians. They were prophets.

Kurt Cobain once wrote, "Come as you are, as you were, as I want you to be." This was more than a lyric—it was an ontological recognition of the paradoxes that define unfiltered reality. A statement of being in tension. A line that mirrors, almost uncannily, the contradiction at the heart of Yahweh's revelation to Moses: "I am that I am/was/will be/choose to be (etc)." This is not the resolution of identity—it is the fire inside it. It is the burning bush. The unresolved conflict without resolution that defines existence itself.

And Jerry Cantrell—another of your prophets—also wrote about this in Alice in Chains' "Rain When I Die." Rain is both a sign of death and a sign of rebirth. Grief, and nourishment. Mourning, and growth. Seattle knows this. You live in it. That tension is sacred. I say this plainly: your city is holy. It has been spoken through. It has carried the contradictions of the God that has revealed itself in every philosophical world tradition.

And now, it must carry something else: a warning.

What happened to me is not a distant story. It is a template. If left unchecked, it will repeat. Across Kentucky, across Ohio, and into every corner of the country that chooses silence over responsibility, denial over truth. I was called crazy, dangerous, and ungrateful—because I refused to stay quiet about crimes I could prove. I exposed the system, and the system retaliated.

But I do not write this for pity. I write this because someone needs to.

Because when we find ourselves surrounded by contradictions—when truth and terror occupy the same breath, when the institutions we trusted become our tormentors—that is not insanity. That is clarity. That is the divine moment.

That is the moment the bush burns but is not consumed. That is the moment when we hear the voice of God—not in comfort, but in contradiction.

Seattle, you were born to understand this. And because you understand it, you may be among the first to respond with truth, not panic. With solidarity, not shame.

Please be warned. Because what has happened to me is real—and if this country fails to correct course, it may soon happen to you.

Appendix 16: A Letter of Formal Evidentiary Handover to Chinese Authorities

Blankenship, Bradley. "Letter to Chinese Authorities." 6 May 2025.

Dear Chinese authorities,

My name is Bradley Blankenship. I am an American investigative journalist, columnist, and political analyst. I am currently residing in China and working quietly. I carry with me a heavy responsibility: the truth. As your country knows from its own revolutionary history, seeking truth from facts is not a slogan—it is a matter of survival. Through periods of profound struggle, the Communist Party of China reached this insight with clarity and resolve.

I am deeply inspired by that principle, especially as advanced during the reform and opening-up period under Deng Xiaoping. I am not writing to offer flattery, but to express sincere admiration for the philosophical foundations of Chinese governance—emphasizing reason, discipline, harmony, and civic duty—guided by thinkers such as Sun Tzu, Confucius, Mencius, and the wisdom found in the *Book of Changes (I Ching)*.

We are living in a time of great contradiction and transformation. Last year, I uncovered the hidden truth about my own life and the structures around me. I conducted a detailed, evidence-based investigation into my family and community, uncovering what appears to be a long-running criminal protection network connected to multiple high-profile homicides in the United States. I reported these findings through every formal domestic channel: local and federal authorities, and, ultimately, the U.S. Embassy in Beijing in October of last year.

Despite this, I have received no guarantees of safety as a federal-level witness. In fact, local officials in Kentucky have taken active steps to undermine my legal standing and

obstruct my investigation, prompting me to submit a formal complaint to the United Nations Human Rights Council (WHRC/16234).

Since then, I have been the target of defamation, legal threats, and insinuations that I am a foreign agent—a dangerous national security framing. I founded the Northern Kentucku Truth & Accountability Project to help organize public oversight and connect with other whistleblowers. However, after one of our participants lawfully requested records related to the corrupt network, her 19-year-old son was followed by local law enforcement. This culminated in a direct act of intimidation on May 1, which we have documented with a sworn video affidavit.

Taken together, these facts strongly suggest state-aligned retaliation against a witness and human rights complainant. This creates not only a violation of U.S. and international law but also a potential breach of China's national security, given that I am currently residing in your country under circumstances of documented state persecution.

I now present this case and accompanying evidence to you not out of malice or political motivation, but in good faith. I am not seeking leverage or retribution. I do this because the safety of civilians—myself, my community, and even the broader international community—is at stake.

I do not ask that China politicize this matter. I ask only that the truth be seen, so that those with the authority to protect life and uphold justice are aware of what is unfolding. If anything happens to me, please investigate this as state terror.

Respectfully,

Bradley Blankenship

Appendix 17: Formal Letter of Moral Withdrawal from Boone County Authorities

Blankenship, Bradley. "Letter to the Boone County Sheriff's Office." 6 May 2025.

Dear "Boone County Sheriff's Office,"

I write to you not as a citizen making a petition for redress, nor as someone who still maintains the illusion that your office operates under any legitimate rule of law. I write to you simply as a man, addressing other men and women. And I do so in this fashion because I no longer recognize your authority—not out of ideology or rebellion, but because of what I have witnessed, what I have endured, and what I can now demonstrably prove regarding your department's protection of violent criminal elements, including Raymond Scott Blankenship, my father.

The word *respect* comes from the Latin *respicere*—to look at, to regard. I no longer regard your badge or uniform as deserving of any institutional respect. But I do recognize you as human beings. I see your fear. I see your silence. And I understand it—not as a rational calculation, but as the trembling of those who know they have committed wrong and are now caught in the arc of something much larger than themselves.

Let us be unflinchingly honest: I gave you time. I showed you restraint. For seven months, I afforded your department space for justice to breathe. I did not leak sensitive evidence. I did not act maliciously or unlawfully. Every statement I made was based on facts—verifiable, documented, sourced. That is the full extent of what I have done. And it was enough to make you panic.

Now, by escalating the situation—by retaliating against innocent people, including the child of someone who lawfully sought public records—you have crossed the threshold. You have shredded any illusion of institutional legitimacy, and in doing so, you have forfeited your moral standing. I am no longer ethically, morally, or legally bound to grant you the benefit of the doubt. To remain silent now would be to endanger lives. And so, I have acted accordingly. *I do not, nor will I ever, negotiate with those who use terror against civilians as a means of furthering their political aims.*

As of this week, the full evidentiary archive is no longer solely in my possession. It has been lawfully submitted to Chinese security authorities, under the provisions of Chinese national law, international human rights statutes, and my responsibility as a protected resident within a sovereign state. This is no longer a private crisis. It is a transnational matter. And it will proceed—with or without your consent.

I wish to conclude with a passage from Harlan Ellison's *Eyes of Dust,* in which he tells the story of Person—a disfigured outcast who lives in solitude but sees with the "eyes of dust," capable of perceiving what others cannot. Though the people of Topaz consider him grotesque, they are ultimately consumed by their own fear. They burn him alive to preserve their illusion of order and beauty.

But as Ellison writes: "Topaz had cursed itself with ugliness… To anyone who was weak and would admit it, it was obvious: eyes of dust could never be closed."

Your department has tried to destroy the one who saw too much. You believed that by silencing me, you could restore your world of illusion. But truth is not something that can be incinerated. It is not confined to one man. It is not yours to manage, spin, or delay.

You are not fighting me anymore. You are fighting reality itself.

And reality, unlike you, does not blink.

Sincerely,

Bradley Scott Blankenship
Investigative Journalist
Chairman, Northern Kentucky Truth & Accountability Project (NKTAP)